"Seeking to know what is forbidden"

The Errors of Spiritualism



JAMES GILLINGHAM



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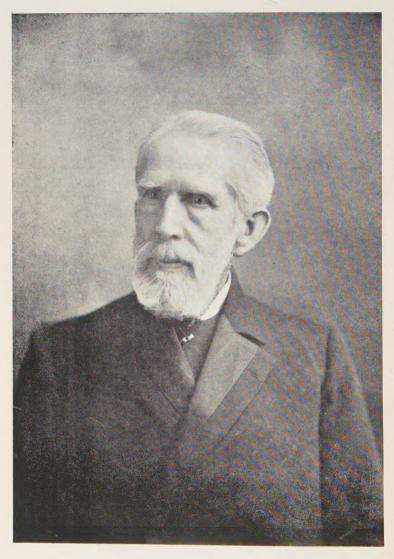
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James Gillingham

THE ERRORS OF SPIRITUALISM.

Its Errors, Its Unlawfulness, and its Insanity. . . .

JAMES GILLINGHAM, SURG. MECH.

Automatic writing is the blinding of the understanding and a departure from the living God.

It is the suspension of all that is good and noble in man, the opening of the automatic to the Powers of Evil.

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PREFACE.

The purpose of this book is three-fold. To show—
The Errors and Dangers of Spiritualism;
The Unlawfulness of the Practice;
The Solution of the Evil and Mystery.

The first part of this book and the introduction treats of the psychology of the soul. This subject led the writer unwittingly to the investigation of spiritualism.

This cruel War gave impetus to this crying evil, when so many grief-stricken souls had recourse to mediums to seek their lost ones and for consolation and relief. They had this assurance in the Word of God, and the seeking of the dead is a departure from that truth.

The question may be raised as to how far a book of this kind is needed when so many minds are vacillating and there is so much of vital interest.

The answer is: There are millions of spiritualists in all parts of the world, and for the past four years our Press has been full of its wonders and delusions. Its tendency has been to lower the moral standard and lead many to seek and depart from the truth.

The writer of this book will give an experience, in unison with the experiences of others, and they have to do with facts, and facts are stubborn things. Spiritualism, under the ray of truth, will be in a few years blown to the winds.

Modern spiritualism is no new revelation; it is old

—it dates from Eden. Spiritualism is the wisdom of the Serpent in his conquest for the soul and the overthrow of God's Kingdom on earth. The Bible reveals the truth. Satan is a mighty intellect broken loose from rule, government and law; he is at the head of a vast principality, in which he, as head, is in rebellion against God. These dwellers of these fallen principalities may be as numerous as the inhabitants of this world. These rulers of this darkness are manifest in the present age. He is dominated as the Prince of the atmospheric regions, the Power of the air, and he dwells in the heart of the disobedient. I shall have something to say about these remarkable visitants at the end of this book.

Chard, 1922.

INTRODUCTION.

Spiritualism, its Evils, Delusions, Mysteries, Unlawfulness and its Insanity.

Spiritualism strikes at the foundations of the Christian faith; it makes light of sin, denying and setting aside the Divinity and Deity of our Lord, explains away the truth, and gives no guidance in its place; it is a blinding of the understanding and a departure from the living God; it is seeking to know what is forbidden—that is, the seeking of the dead.

The Solution.

Mental auto-suggestions and Satanic; the seeking of the dead amongst the living and beyond the legiti-

mate bounds of inquiry.

Back in the 40th year of the last century, at Hydisdiee, of America, there were two sisters by the name of Fox. They manifested some super-normal rappings and tickings, which were of a curious kind; in fact it was the first notes of spiritualism. America was its birthplace. It was a small beginning, but so rapidly did it spread that the whole world to-day is flooded with its incantations. It was the splitting of the veil and the influx of all evil.

There are now some millions of spiritualists—in most towns of note, cities, and foreign parts, including people of different colour and language. It has many advocates, societies, and a powerful press; its books and its periodicals are without number. This subject has engaged the minds of the most literary and scientific men; unfortunately, many of the less informed are carried away with its fascinations.

It has engaged the attention of all grades of both men and women, and not a few Christians and Ministers of the Churches. Its engaging and drawing influence is most subtle and deadening. It is a strong delusion, blinding in the extreme. So many are bewitched and caught like flies in a spider's web. Once in the tangle, it is so difficult to give up, and in extreme cases, if not turned from the effects of the evil, they may

end their days in an asylum.

What is most alarming and confounding is that so many men of repute have been ensnared by it, and are taking up the practice with earnest intent. The weight of their names and character goes a very long way to bolster up the cause of spiritualism; the less informed, through their influence, take all for granted. Every thinker should think for himself and fight shy of big names. Some of its promoters are so inured that they live and die spiritualists. The reverend gentleman, Vale Owen, said to a friend, after writing in the Weekly Dispatch: "We have burnt our boats and cannot go back."

This is insanity and the ignoring of the higher instincts of the soul. It is not for me to speak evil of any investigator, for I have passed through the like experience and was alike ensured. I have studied this matter of spiritualism for some time, and I became an automatic writer. After a short time my higher nature—that is my sublimal self—was awakened, and it revealed to me the evil of the practice. This I have recorded in the further part of this book.

Now the question may be asked: What led you to take up this matter of spiritualism? I would first say that I am a surgical mechanist, and during my practice with my many patients I noted certain phenomena connected with their experiences; there were those who have suffered the loss of their limbs by amputation, those suffering from injury, others from paralysis, and the experiences of blind, deaf and dumb.

To me they were indictive teaching, proving the soul to be a spiritual organic whole, a conscious per-

sonality apart from the tenement in which it dwells. Note.—Under suffering of loss of limb and senses, how wonderful it is to think, to love, to aspire, to worship, to reason, to reflect. The soul's volition over its crushing ills, its dominant sway over life, and its boundless progress led me some 50 years ago to write a book on psychology, entitled The Seat of the Soul.

The late Sergeant Cox at the time was deputy judge at Clerkenwell. He met with the book, and reviewed it in his book, entitled What am I, or the Mechanism of Man. He wrote me and requested an interview the next time I was in London. I soon met him in the Strand, and he took me to his chambers in the Temple and complimented me on my book and its statements. They were remarkable and corresponded with his study on the occult, that of the soul and its psychic body. I then knew nothing of spiritualism and, in a measure, I regret that I ever did after. He gave me a short record of the remarkable manifestations of his experiences when in the company of the late Sir William Crooks. I will give some of these remarkable experiences in the further part of this book.

On the evening of that day he took me to my first seance. It was my first experience of spiritualism. From that time I took in its periodicals, corresponded with mediums and attended seances. I did not see any evil, nor realize the anæsthesia or self-hypnotism that came over the medium while under control. This has a blinding effect on all who take to spiritualism. There are very many honest mediums in practice, and under this blindness they do not realize the evil until awakened.

I will now turn my reader's attention to another matter of a personal character, yet it is a part of this whole, as it became the turning point in my life's history.

At the celebrations of our gracious King Edward's wedding, March 10th, 1863, a keeper, who was in the service of the late Viscount Bridport, while he was ramming home a charge at the cannon's mouth, lost

his right arm at the shoulder joint. The keeper, William Singleton, some time after his accident called upon me in the way of business. Conversation turned on his accident. He still felt he possessed his arm, which held the same position as before amputation. This set me thinking. I asked him to remove his coat, and he stated that his case had been made known in London, and nothing could be done for him. I suggested a useful arm to meet his case, and offered to make one and present it to him. I first went to his doctor, Mr. Northcote Spicer, and proposed the arm. He said nothing could be done for him. I conveyed the message to Mr. Singleton. He gave his consent to my proposal, and I sent for a plasterer to make a mould, on which the arm was constructed. When the doctor saw the practical use of the arm, he was anxious that I should take it to London with three introductions. When Sir William Ferguson saw the arm, he said to me: "Young man, the ingenuity that devised and adjusted that arm could make a leg." This came to me as an inspiration, and it formed the nucleus of our present business. When Sir James Paget saw the arm he was more than pleased, and recommended me to a patient who had suffered amputation, not only of the arm, but of the shoulderblade as well. To this case I could not be of any service, but it led to a most interesting correspondence, and a photo of this case followed. I related to him the curious sensations experienced by the keeper, whose arm was amputated at the shoulder joint, and I said I should like to know his experience, as onequarter of the body, as regards limbs, had been removed. He wrote me the following:-

"All that is said of the keeper can be said of me. I have suffered the amputation of my shoulder and arm for the past four years. I am well and free from pain. I can fish and shoot and enjoy life wonderfully. As to my hand and arm, I feel them at times plainer than ever: by day my arm is at my side and my hand generally rests upon my hip, and by night my

hand and arm rest across my chest."

The same experiences are realized by those who have lost one or both legs, and also in cases of amputation at the hip joint, but are guiescent for a time.

These and other kindred cases of paralysis, and the loss of the natural senses, led me to write The

Seat of the Soul and its inductive teaching.

Some years after I had supplied Mr. William Singleton with the arm, I met him on his rounds as a country postman. I said to him: "Singleton, do you ever dream?" "Yes," he said; "I dreamt last night that I was in the covert and I had a good shot at two pheasants, and in my dream I used my arms as before amoutation."

Some years later the keeper was near his death, and he sent for mc. His arm had been amputated more than 40 years. He was blind and quite ready for the change. It was a joyous meeting, full of hope. At the end of our conversation, I said to him: "How about the arm?" "I still have it," he said. "Sometimes it is lying by my side, and now, while I am speaking to you, my hand and arm are resting on my chest."

A soldier, with his leg off above the knee, was walking on crutches recently, and, from his statement, he saw something in his pathway. He did not think for a moment he had lost his leg, and tried to kick the obstacle away with the foot he had lost. This also applies to an amputated arm: unthinkingly in some

cases, the hand reaches out for something.

Now this does not only apply to those with amputated limbs, but it applies to those with paralyzed limbs. The soul is conscious of its spiritual whole, though the limbs are senseless. So also with those who have lost their senses. The outer senses and limbs are only counterparts of the living identity that dwells within and will survive the death of the whole.

I will now relate an experience of my own. Some 30 years ago I was thrown from my horse and injured the side of my head. A day or two afterwards paralysis set in: I became speechless for 30 days and lost the use of my right arm through the paralysis; it laid by my side useless, and my life was despaired of for a month. I was not unconscious. There was no amputation of the arm, and I was thoroughly conscious of my hand and arm, but it would not respond to my will. The nerve centres were injured by blood clot or otherwise (see picture on the brain). I was conscious of my real self, and that deep consciousness laid deeper than the serum of the brain: this is a deep soul sense that survives the body. After a time, when the pressure was removed, my voice gradually returned.

Now, reader, it has not been an easy task for me to write on such a subject at my age, nearly 84, and

under ten years of trying neuritis.

I feel personally indebted to the printers of this book in helping me over my difficulties in the compilation of it.

I will now return to my lay-up from paralysis. Through goodness and mercy I was gradually restored and enabled to follow my business, for 20 years working

daily at my bench.

Now I will direct your attention to another matter—an experience of one of my patients. He was travelling by train and had lost his arm. A friend said to him: "It is stated that such sufferers feel their limbs after amputation; is it so? Kindly place your stump against that partition." (Consent was given.) "How about the feeling now?" "It makes no difference," the other replied; "my hand and arm

are through the department."

A doctor told me that he had never taken particular notice of what I had written on amputations, and said: "Since seeing you, there is a man who runs about here on a trolley; he has both his legs off. I met him one day and asked him if he felt his feet and legs, and he said: 'Yes, more so sometimes than others.' 'Now, will you turn your trolley to the wall and put your stumps against the wall?' The man smiled but consented. The question was asked him: 'How about the feeling of your feet and legs?' It makes no difference to the feeling,' he replied. 'I

am conscious that they are through the wall and on the other side.'" This is a mental experience, and I suggest that it belongs to the psychic body and, when free from the natural body, walls are no obstruction. "Stone walls do not a prison make, nor iron

bars a cage."

I will just record another case of paralysis. I may have stated it in the former part of the book, and I fear, there are various repetitions in following up so great a subject. This case is of a lady friend of mine, who was paralysed from her neck downwards. When I saw her in the Devon and Exeter Hospital, she was lying peaceful, with her arms across her chest, wrapped in cotton wool. She was perfectly conscious. I said to her: "Rebecca, you are paralysed from your neek downwards. How do you feel—all head or otherwise." "Oh, no," she said; "I have a perfect body, consciously that, and at times my whole soul body is floating in the air. It is only my head that keeps me down."*

From the experience and testimony of sufferers, I am led to reason as follows:—

The soul of man is a conscious organic personality apart from his body; it clothes itself with flesh as with a garment, and gives the same form and shape, body answers to soul as letterpress to type, and survives in spite of any accident that may happen to the body either by amputation of the limb or otherwise; the spiritual body or soul remains intact and occupies the same place and space as before amputation. This is not imagination, but is a mental experience, the conscious self existing beyond the sensorium—or deeper sense.

The soul, being an indivisible principal, belongs to the spiritual body. When the hand is removed by amputation, it is analogous by taking off the glove

^{*} Those born blind, deaf and dumb have spiritual senses and internal light. The impaired senses are counterparts of the conscious organic whole, and is treated in a further part of this book.

from the hand. This wonderful natural body is of chemical identity, and is made up of particles; molecules circulating through the blood, made up of disused bodies and farinaceous food; see how many creatures must die that we may live. I have at my 83rd year through mercy been spared to have passed through some ten bodies, as the body is supposed to be exchanged every seven years—some say less. The matter of my brain is not the same when I was a youth as it is now, yet I am conscious of my youth and childhood; so you see the soul is not of the body, but memory is indestructible.

There is a body natural and a body spiritual, as the Apostle Paul puts it in 15th chapter, 1st Corinthians:

"Immortality—existence after death."

From natural and spiritual teaching there is a natural and spiritual existence. The soul, born of the word of God—for His word giveth life—it is a new creation of the soul; true life—that begins here and continues after death it is immortality, brought to light through the Gospel. Here let me state it matters not how excellent a man's qualifications are (which we would not undervalue), he can never reach his true and real ideal until he has been born of faith of the Word of God. This lays at the root of this soul question.

"There is a large part in our life and personality which never comes to the surface or into the field of ordinary

observation."

"Maeterlinek on Subliminal consciousness we know very little about and we are obliged to speak of it in figures -" an immense block of which our personality is but a diminutive facet"; or "an iceberg of which we see a few glistening prisms that represent our life, while nine-tenths of the enormous mass remain buried in the shadow of the sea. . . . The immense block (the iceberg) is still there below; the threshold of moral consciousness, deeper than any intelligence, the matrix mass of our personality extends and in the extending intermingles with that of others in the shadow of the sea."

The Errors of Spiritualism.

SOLUTION OF ITS EVILS

Automatic writing is the suspension of the higher and nobler faculties and the opening of the soul to evil: "The darkening of the understanding, and departure from the living God."

THE OCCULT.

Spiritualism, its Mysteries, its Dangers, its Delusions, its Unlawfulness and its Insanity.

IT is with some reluctance that I write on this subject; I give my experience as a warning to others. There are many who have an inordinate craving for the supernatural. It is a very engaging

theme, but not the less blinding.

To seek communication from the departed is going beyond the bounds of legitimate inquiry,—no Christian who believes in the Eternal Word should have anything to do with it,—yet there are a vast number of Christians like myself, literary and men of science, who have been led to investigate as to its truth or

falsity.

When I wrote my book on psychology, The Seat of the Soul, facts and phenomena connected with my patients, the amputation of their limbs, paralysis of the same, and experiences from blind, deaf, and dumb, these were inductive teachings to prove the conscious personality of the human soul as an organic whole apart from the body, with which it is clothed. My book was widely reviewed by the Press and by the spiritualists. They stated: "There is nothing new in Mr. Gillingham's book. The facts before were known to us, though they may have been derived from a different part of natural teaching."

The late Sergt. Cox, Deputy Judge at Clerkenwell,

being a member of the Psychical Research Society, was desirous of seeing the book, which was sent to him, and this is his reply:—

1, Sussex Court, Temple,

Dear Sir,— August 3rd, 1871.

Many thanks for your letter and pamphlet, which I have read with great interest. Your views are exactly in accordance with my own on the subject of the soul, as pervading the whole body and not lurking in any one part, and also as being the same shape as the body. In fact, my opinion is that the soul builds the body and clothes itself with flesh as with a garment, and that the cutting off the leg or arm does not cut off a piece of the soul.

Your observations confirm my theory.

I am, dear sir, yours faithfully, EDWARD WM. COX.

I received another letter from Mr. Cox with a request that he would like to see me the next time I was in London.

I soon met him in the Strand, and he took me to his Chambers in the Temple, complimented me on my book, and said it was a remarkable little book. and it corresponded with his ideas on the human soul. drawn from a very different source in nature's teaching. As a member of the Psychical Research Society. and connected with Dr. Meyer and Mr. Gurney, Professor Wm, Crookes, Mr. Galton, F.R.S., Mr. Higgins, F.R.S., Mr. Ionides, they were all interested in this soul question. About the same time I received a letter from Mr. Walker, with a request to see me the next time I was in London. He was a noted organ builder, and was the inventor of the most marvellous optical delusion, which excelled that of "Pepper's Ghost," where, apparently, living persons came upon the stage and were so intensely real in their actions that they appeared to you as living beings, yet they were nothing more or less than delusions, enacted at some of our theatres, halls, and especially at the Polytechnic.

It is very remarkable that I should write on the soul, Mr. Cox writing on the soul, and Mr. Walker

at the same time setting forth these optical delusions. I spent a very pleasant evening with Mr. Walker at the time he had completed an organ for the Prince of Wales, for Sandringham Church. During my visit he asked my acceptance of a Course of Lectures by Rev. J. Lake Harris. Mr. Harris was considered to be an inspired writer, almost ranking with Emmanuel Swedenborg. He was an automatic writer of no mean order; he wrote many wonderful books. The Millennial Age; this was the first book that warned me as to the dangers of Spiritualism, and the book Mr. Walker presented to me was his Lectures before the Marylebone Institution. They were mostly on the Satanic influence of Spiritualism, which Lectures I still have.

To revert to Mr. Sergeant Cox at his Chamber in the Temple, I asked him what led him to take up this question on the Occult. He said he was first led to the matter by going to see Mr. Foster, who had come over from America. He was a psychic, a clairvoyant medium of a most remarkable character, and through him communications were said to come from the Invisible. I went to see him with a request for a sitting, with a determination, if I found him an impostor, I would expose and prosecute. At the sitting Mr. Foster said to me: "There is a young man now standing at your side; he wishes to communicate with you; his name is William Trenchard." I was taken back with astonishment; he was a relative and companion of mine, and formerly lived in Hammet Street, Taunton; he had been dead 20 years or more. As I was a perfect stranger to Mr. Foster, he could not possibly have known my friend. "Well," I said, "take the communication from him." This was the message: "Be sure of this, Edward, there is a communication between the two worlds."

The Country Ramble.

Now it is remarkable that William Trenchard and myself, when living in Taunton, often rambled and discussed the question of the immortality of the soul and the future state, and we promised each other that the one who died first. if it were possible, would appear to the other. or communicate in some way, to convince each other of a future existence. My friend died of consumption. Just before his death he wrote me a farewell letter. I have that letter still—and he pointed to a recess where the letter lay written 20 years ago, -in which he states: "I'm soon to throw off this mortal coil. and the soul's immortality and future state will soon be a reality." He reminded me of the compact. There had been no opportunity of fulfilling it since he had passed away. He did not appear after death, as in some psychic cases, but now-after 20 years-he fulfils his promise through Mr. Foster, and saying this shortly and to the point: "Be sure of this, Edward, there is communication between the two worlds." This is so convicting and conclusive, knowing all the circumstances, that I could not say anything.

This really was the beginning of Mr. Sergeant Cox's taking up the study of the Occult. I remarked to Mr. Cox how striking, and referred him to the case of Lord Brougham, where his college chum and he entered into a similar contract. In the case of Lord Brougham, to which I shall further refer, his chum appeared to him at the time of his passing at death. Mr. Cox was acquainted with the circumstances. Here let me say that the two cases were entirely different. Mr. Cox was young at the science, and in after life he proves to his own mind it is nothing more, nothing less, than a mental delusion, which I copied from Mr. Sergeant Cox's second yolume of his book. The Mechan-

ism of Man: What Am I?

First, let me say that I am myself a psychic or automatic writer, and had been so 45 years ago. I am now past 83 years of age. There is a large gap in my experience of over 35 years. A great deal that I have written is offered for the reader's consideration. In coming to Sergeant Cox's explanation, let me say he went to Mr. Foster as a

seeker; he was negatived to Mr. Foster, and came within the circle of his influence. All mediums when in action have around them a certain atmosphere (odic sphere), for which I cannot find a name, and through that medium they are en rapport with their subject. At this meeting there were five or six others. generally write the names on a piece of paper who they want to communicate with. Seekers are in the sub-conscious condition, and this the avenue through which the subjective mind is reached—the soul's memory.

The psychic need not see the writing,—he can read off the minds of the sitters, by telepathy and mental transference; he is en rapport with his subjects.

The subjective mind becomes objective. The vision of the soul is projected into space, and the thoughts of the memory are unfolded as if in an open book.

Mr. Cox's Further Explanation.

Now we come to the friend of Sergeant Cox. William Trenchard. He had not mentioned his name orally; he was not in his thoughts for the moment, when the psychic, Mr. Foster, turned to him and said: "I see a young man standing by you, with light hair, dark eyes, and very pale; he is laying his hand on your head as if to bless you. His name is William Trenchard; he wishes me to make you a communication from him." The psychic then seized a pencil and wrote with immense rapidity: "Dear Edward, I am glad you have called me: I have long wanted to communicate with you. Doubt no more; be assured there is a communication between the two worlds. . . ."

My further investigation and long experience of the phenomena of psychism has satisfied me that all the incidents reported admit of satisfactory and scientific explanation by reference to the mental condition of the existence of which I had then no knowledge, mental sympathy and communion, properly termed "Thought

Reading."

Spiritualism a Mental Delusion.

The psychic had in his mind an echo of the impres-

sions upon my mind; he was en rapport with each of us in turn.

The impressions communicated to his mind by our minds appeared to him (world known mental decep-

tions) as objective realities.

Necessarily, I had in my mind the form of my friend, and the facts of the controversy, and the promise contained in his dying epistle. I could not recall his name without recalling my association, the likeness of him and some of the strongly marked incidents connected with him. My recollections were attended with motions of the brain fibres, and these motions were set up in the brain of the psychic by the process in a foregoing page. The same motion of the brain fibres produce the same ideas and the same mental conceptions in his mind, and as with him, so often with ourselves, mental impressions seem objective realities.

Here, let me say, lies the secret of spirit photography. Some minds will eject the personality into space similar as in a dream. Thus, in the presence of the atmosphere that surrounds the medium, the pictures of those departed appear on the plate, and these are said to be spirit photographs. These are the counterparts of the once living subject, from memory. They are clothed in all kinds of dresses, wearing brooches, watch chains, and rings, things that are left behind in this world. And what is termed spirit photography is nothing more nor less than thought pictures; thus the description and the secret of the delusion. This, to my mind, is the key which unlocks the mystery.

The Vision of the Dying.

I will now refer to the case of Lord Brougham and the contract entered into with his college friend. He gives this in his own autobiography. He was from home and taking a bath when, to his astonishment, on looking round he saw his old college friend seated on a chair, on which he had deposited his clothes. Looking at him, the vision gave him such a shock that he did not say much about it. Sixty years had clapsed

since the time of the compact; and on his return from Edinburgh a letter arrived from India announcing the death of his friend, who had died on December 19th, at the same time he saw him in his bathroom, Another such case of the appearance at the time of death was in the Biography of Bishop Wilberforce, when his son appeared to him when in company with The souls of the departed were in affinity. These are proofs of the existence at the time of passing of the soul's personality—or what is termed soul perception. The soul, freed from the trammels of the clay, passes in thought to those who are united to them in affection (where there is true love, soul union, there is no death). At the instant of dissolution, they are freed from time, space and matter, and the exit is instant, as in wireless. It must be so with every soul, where there is true spiritual union, true communion of the spirit, one with each other and one with God.

Modern science will assist us in this wise, both in telegraphy and in the wireless message. By these means a definite message can be sent to any special person out of the hundred millions of our race and will be a message to that one person. All these things originate in the great Eternal, the error is—they are not recognized. This explanation is given con-

cerning the two cases, Cox's and Brougham's.

A contemporary of George Eliot's, Mrs. Macquoid, used to tell how she once saw the famous writer in a vision.

When George Eliot went to live at Chelsea, Mrs. Macquoid proposed to go and call on her, but before she could do so a remarkable and tragic thing happened. One night Mrs. Macquoid woke suddenly, and saw the figure of George Eliot standing between the bed and the wall. The apparition was distinct and unmistakable. On the following evening Mrs. Macquoid learnt of George Eliot's death.

There are a number of cases similar to the above.

I give another from the Straits Times :-

"Here is the story. At the beginning of the War

a famous regiment left England for France. The colonel of that regiment was a man beloved by all his men, idolized by his young subalterns, and highly thought of by his brigadier. For a year the colonel led his regiment through the campaign in Flanders, until one misty morning a hand grenade deprived him of an arm. The colonel left for England by the first hospital ship, and his regiment, grieving sadly, knew him no more.

"The colonel, after a few months, was fitted with an artificial arm, but he was not satisfied. He wanted above all things to get back to his regiment. He moved heaven and earth to get back there with his men, but that, he was informed, was impossible. If he liked, however, he could have the command of a garrison battalion shortly leaving for the Dardanelles. Not being of an idle disposition, he took it, and left one August morning in a crowded transport for the blue skies of the Mediterranean and the horrors of dysentery. All the way out from England the colonel had only one topic of conversation—his regiment. thought of his new men and cared for them, it is true. but his heart was back in Flanders all the time. the officers of that regiment in Flanders knew that their colonel had gone to the Dardanelles, yet one and all they were perfectly certain that sooner or later he would come back to them.

"Meanwhile the colonel and his garrison battalion were landed at Lemnos. One of the first to fall ill with dysentery was the colonel. He had sufficient strength to warrant his being taken to a hospital ship, however, and so, for the second time, he returned to England under the Red Cross. The hospital ship docked in England on a Tuesday, and at midday on Wednesday the colonel was carried into the Red Cross train, which was leaving for London. He never reached that city, for he died at 12.30, just half an hour after the train had left.

"Now the extraordinary part of this story is that at the exact moment that the colonel died on the hospital train a company of his old regiment saw him in their trench in Flanders. There was nothing out of the ordinary happening at the time, and beyond the usual number of exploding shells, the 'tick-tack' of a machine-gun, and the occasional bursting of a hand grenade, the morning was just as many others had been. The company in question were at their post when the company sergeant-major turned to the company commander: 'Beg pardon, sir, here's colonel —— coming round; I didn't know he was back again.' The officer looked up. There, standing with his cap just a little on one side, as he always wore it, stood the colonel. His field boots were caked with mud, and an old pair of binoculars were slung around his neck.

Memory Picture.

"The company commander was surprised, and started to walk towards him, when he dropped his stick. He stooped to pick it up, and when he straightened up again the colonel had gone. The officer dived down a communication trench and rushed for company headquarters. 'Did you see him?' he queried, breathless. The three subalterns looked up at his question. 'See whom? D'you mean the colonel? Yes, we saw him, standing down the trench just here; we looked at him for fully a minute, and suddenly he was not there. Can't make it out at all,' said the spokesman; 'thought he was in the Dardanelles; besides, all the men saw him too, and I don't know whether you noticed it or not—he had both his arms.'"

My own psychical explanation is that we do not deny the facts of much of this phenomena, but delegate them to their proper sphere. This is a case of soul perception or soul union; the normal sense for the time is suspended. The officer was in affinity—en rapport—with his men. Death cannot separate affection. This is a case of wireless, so to speak, or telepathy, out of time, space and matter. The message at the time of death is instantaneous.

The subjective faculty is of the immortal; it re-

ceives messages, pictures of things, and registers the same

The subjective of the soul in this case became objective, and, being in affinity with his men, the whole regiment saw him as once registered on their mind—his boots caked with mud and otherwise; they saw him with his arm on as before amputation. But the real spirit was gone higher; what they saw was a

counterpart, or a memory reflection.

Here comes in the question of spirit photography and mind pictures, that come from the subjective memory, and in reference to William Trenchard's case, as the clairvoyant saw him as he stood by Mr. Sergeant Cox, a photograph might have been taken of the counterpart of the man, though he had been dead for 20 years, under psychical conditions.

Phantasms of the Living.

Mr. Edmond Gurney gives many cases in his work where friends appear at death; the soul message is to the home, or those in affinity. Sometimes nearing death, the message homeward is not from the dead, but living. In cases of danger, and in and under severe trial, those in affinity send messages that effect the recovery. Sometimes the messages are oral to them whom it concerns,

Here is an instance. A family had a son in Egypt at the time of the war, and his voice was heard by his mother and others at his own home saying: "Mother, mother!" They were somewhat anxious and went to the War Office to know if there was any intelligence, but there was none whatever. Shortly afterward intelligence came to the War Office that her son had been shot in the streets of Cairo just at the time when the voice was heard calling: "Mother, mother!"

Here is not only the telepathic message, but the wireless. There is the coming 'phone, which will soon

be the world over.

When the soul is in affinity it reaches the mother instantly. This often happens at the time of the soul's passing from one state to another. In some cases the

soul's personality, its counterpart, is manifest with the voice; there are many cases on record. Time, matter and space makes no difference, soul communion is instant, like wireless messages. There are mightier revelations yet to be revealed; we are only on the threshold. This brings us back to the words of Sir Isaac Newton, the great astronomer, who compared all his great knowledge to a child sitting on the beach and delighting himself with one shell differing from another. The beach with its millions are not calculated, but the ocean of truth lay before him, which he only just touched. We are not phantasy beings, to dwell in a world the counterpart of this, as set forth by some of the recent writers, but we are one with our Maker—to inherit the glories of His Kingdom and that of His eternities.

These are but the fringements of the garment of Him Who rules the ocean and the heavens, yet we are a part of Him, though human. The value of our souls is greater than we think, and we have not arrived at perfection proper to us; that is in future.

CLAIRVOYANCE AND MEDIUMSHIP.

Clairvoyancy is the possession of second sight—that is, the normal sight and super-normal vision, a highly exalted faculty, can see distant and hidden things. Now when a seeker desires communications and he comes within the hallow, or the odic sphere of the clairvoyant, so to speak, he can look through the seeker and read off his hidden memory, and the hidden things of the soul is a case of mind reading mind, and the message to the seeker is direct.

Now, the matter of mediumship. He is in the sub-conscious state, and he comes between the seeker and the control (an intelligence), who is outside the vale; the control looks through the medium; he not only sees the thought of the medium's mind, who becomes passive or a channel through which he can read the secrets of the hearts of others, but he

possesses more knowledge than we can think of. He can interpolate anything that will make the message real and the medium's, and write messages at the controller's dictation.

Spiritualists tell us that departed spirits control the hand to write, but the control can personify the spirit or any name sought for, and their purpose is to deceive

the seeker.

I now come back to the case of clairvoyance similar to that of Mr. Foster and Mr. Cox. This came under my own experience. I was attending a lady while a doctor was visiting. He invited me to his home, and he went to his library and handed to me a book and said: "There is something in that book about yourself on the soul." I found it was the late Sergt. Cox's book, Mechanism of the Man, and in the first volume, page 479, there are six pages of review on my book, The Seat of the Soul (now published 50 years ago). I said: "Well, doctor, I presume that you have read that book and that you know something of the occult and spiritualism. I am more than interested. What are your impressions?"

In reply to my request, he said: "I had a son who held an official position on board a merchant ship, and we were preparing for his home-coming. When the ship had arrived at Plymouth, the captain wrote to us and said: 'Your son is dead, and he was buried at sea.' This came to us-so short a message-as a great stroke and trial. We wrote to him for further particulars. There was no reply. All kinds of thoughts passed through our minds as to what may have happened and so on. There was about this time a Mrs. Marshall visiting Clifton. She was a remarkable clairvoyant, and some of our friends suggested that we should go and see her. (The doctor, being agnostic in his view, was somewhat reluctant.) However, we went to see the lady, and when we entered the room she mentioned the doctor's name, and said: 'You have come to see me about your son?' She gave his name, his age and his position as official on board ship; she gave the time of his death, and that he was

killed on board. After such a statement I took train. for Plymouth to see the captain to get all particulars of my son's death. The captain was rather resistant. and I could not get much out of him. At last I threatened him of action and demanded to see the log book. Then at last he divulged that there was a fight on board ship with the officers and men, in which he lost his life." The doctor then took me in an adjoining room and showed me his son's likeness. which was suspended to the wall. Now Mrs. Marshall was a clairvoyant and medium. All the facts she gathered from the doctor's own mind; the message was direct, without an intermedium. This is an illustration of Mr. Foster's and Mr. Cox's case. As before recorded, Mr. Foster, the clairvoyant, read off Mr. Cox's mind and memory in reference to his cousin, Trenchard. This is an example of the doctor's case. and in this case there was no control or intelligence outside the clairvoyant as in mediumship. The message from the clairvoyant was direct to the seeker: the open secrets of the soul were reflected on the screen or mind of the clairvoyant. The memories are read off as if from an open book, and our memories are the books of life.

Professor's Story of Telepathic Message from Dying Son.

How a mother solved the mystery of her missing son was told by Professor Alexander Erskine in the course of his lecture on "Spiritism" at the Delphic

Club, Regent Street.

Dr. Erskine recalled the case of the medium to whom a mother went hoping to get information of the disappearance of her son, when all other efforts had failed. The medium at once told her that her son was drowned accidentally, and that his body would be found in a certain locality.

This was absolutely the truth.

The solution was very simple. The boy's subconscious mind projected his dying thoughts to his mother by absolute concentration. The message got to the mother's sub-conscious mind, but she was quite unaware of it until the medium read it in her subjective mind. There was nothing spiritual in his wonderful revelation, but only tele-

pathy.

These seekings of the many are done in ignorance, and it is most sinful to seek communications of mediums in this way. It is really a slap in the face of God. Think of it. God reads the secrets of every heart, and we are to seek of Him: "Seek and ye shall find," "Knock, and the door shall be opened," and God will give liberally (to everyone who seeks according to His will), and He will upbraid not. He is in all, eminent through all, and transcendent above all, and no good thing will He withhold from those who seek His face and walk uprightly. He knows our heart and case; He will answer in His own good time, for He is never before His time and never is behind. Trust Him.

Mental Transference.

I will now draw your attention to another case of a most extraordinary nature, which is one of mental transference of the objective mind, and telepathy of the subjective mind the subliminal of the soul. There are two phenomena manifest in the one person. This case had come under the notice of Dr. D-, the gentleman referred to in the previous clairvoyant case. Here, I would say, this case of this lady has nothing to do with spiritualism, and will help the reader to understand some of the mysteries connected with the occult. This lady, who was deprived of her senses, was a mother with two children (son and daughter); she passed through trials of suffering and had an injured spine; she became blind, deaf, dumb, paralysed, jaw-locked, and was fed between broken teeth and otherwise; she was paralysed in both her legs, which were turned back under her, and partly in her left arm. Her means of communication was by writing with her right hand on a slate; when communicating with her, they would write with their



Zours Truly Rebeca Caroline Hayman (road.



index finger on her face. In addition to this there was thought transference, and telepathy. Can you conceive a worse case of suffering? and yet she was always joyous and peaceful, resting on the One. Who gives comfort and consolation in suffering. I visited this lady, a Mrs. Croad, of Bristol, from time to time, and was deeply interested in her experiences, and I wrote four articles on her case. At that time I had lent to me The Life of Laura Bidgman. This lady was blind, deaf and dumb from infancy, and was under the care and education of Dr. How, of the Boston Asylum, America. I read off many of the features of Laura's case to Mrs. Croad by my writing them on her face by my finger. These four articles were sent out to Laura Bidgman, Boston; they were all read to her, and she acknowledged them with a note of sympathy, written by her own hand. Mrs. Croad was so sensitive of things that were of no interest to us; they were intensified in her case. She knew most things by vibrations of different kinds. For instance, her room was papered with coloured birds hopping about the branches; each colour vibrated on her sensible aura, and she saw them reflected on her mind without the natural eve. Photographs and coloured prints, by placing the hand over them and then placing it on her face, she saw the pictures and the colours of the same, and could describe them as if by natural sight. One day I asked her the modes of upper-hands—how she saw when blind. First, I would say, she had her sight before her affliction, and when her hand was placed over her photograph or picture and placed on her face, she saw the picture as if reflected in a looking glass. Now, reader, if you will take a picture or photograph and hold it in front of a looking glass, you will see it reflected to the natural eye; but she sees it by the soul's eye. This is one of my arguments to prove the soul, with all its senses, is a personality and an organic whole, independent of the natural, or any accident that may happen to the natural senses or members. We have the spiritual body, which will survive the natural.

On one occasion I met two medical men who were attending her, and she wrote on her slate: "I have something to say to Dr. D-, and I wish you and doctor's friend to leave the room." To Dr. Dshe had something to say, and on a sheet of writing paper she wrote out his whole character and much about himself, and she told him a secret in his life which he was positive that no one knew but himself. This extraordinary statement he admitted when he had lectured on her case before the Local Branch of the Medical Association. The doctor came to the adjoining room and read to us this statement. He said: "Everything is exactly true of the reading off of these almost forgotten incidents, but there is one thing, she has stated, which is not correct; she said that I was not a Christian. That I dissent from." "Well, doctor, what are your views of these matters?" He said: "I am an agnostic." "Well," I said. "doctor, she is true; if you are so, you are not Christian. Here you are, brought up in a Christian country. with a Christian education, and you do not acknowledge the true Giver. God has revealed Himself through his Son, Jesus Christ. It may be you have not acknowledged the birth of our Lord; God has revealed Himself through His Son." He replied to me: "I don't believe in your dogma." "It is not dogma. doctor, but Bible truth. Probably you know what naturalists tell us-that the queen bee gives birth to her offspring without the male, or father, and one of our great scientists has said: 'If the bec can give birth to her offspring without the male, this can happen in the higher forms of life. Jesus Christ had no natural father. Evolution and Darwin teaching cannot account for Him. He is the Son of God, and as Creator, He has taken upon Himself a body—human limitations—that He may express the love of His-Father, God, to us through His Son, and there is no name given under heaven by which man can be saved.

Upon leaving the doctor, I came to Taunton and had a chat with a friend, who had a son a naturalist, and, speaking to him of the queen bee, he said: "Oh.

we have a doctor in this town, Dr. Keely, who is an adept at the microscope, and he tells me that there are creatures that have no fathers, but they have evolved one from the other, and he speaks of the aphides that crowd the cherries." I wrote to Dr. Keely, who sent me a kind letter. When I came home I wrote to Mrs. Croad and told her about the discussion I had with the doctor about the queen bee, and Dr. Keely's letter to me, of the various phenomena of the forms of life, and of the aphides. When my letter came to her there was a gentleman present, who was taking care of her, and he asked Mrs. Croad if he should open the letter and read it to her. She replied: "No; it is a letter from Mr. Gillingham. I knew it was coming;" and before it was opened she began to write out its contents on her slate about the queen bee and the letter I had from Dr. Keely about the aphides. This is an extraordinary case of telepathy -not mind to mind, as in the doctor's case, but a deeper sense—soul to soul: spirit communion. There was a strong affinity between the sufferer and me. In fact, I was the means of her being able to hear, after 11 years, by the odiphone, through her teeth. and by a spring clip on the thumb and index finger of the left hand she was able to use a needle and knit. so that you could read to her onwardly. The vibration on the fan of the odiphone enabled her to hear, as before dumb, by the inner ear. Now, to prove this, if you will stop both your ears and put your watch between your teeth, avoiding the lips, you can hear distinctly. There are more things than we know of. Messages of all kinds waft through the air and alight on someone. The old Hebrew wisdom: "A feast is made for laughter, and wine to make merry, but money answereth all things. Curse not the king—no, not in thy thoughts-and curse not the rich in thy bed-chamber, for a bird of the air shall carry the voice, and that which wings shall tell the matter" (Written 927 years before Christ).—Telepathy and the Wireless.

SOUL VISION.

I will continue more of the remarkable features in Mrs. Croad's case—that of soul vision,—and some of the features in the cases of Miss Elen Keller and

that of Laura Bridgeman.

Mrs. Croad was an educated lady, once in full complement of all her senses. The education of these two blind ladies (they were blind from infancy),—what a perfect marvel! In the case of Laura Bridgeman, she knew nothing of a God; her training under Doctor Howe, who taught her to read the Bible and books on science, made her soul reach out for the

light, until she became a devoted Christian.

Laura Bridgeman was taught to read by various raised letters. She possessed a sound body. She could not describe colours. I went one day to Bristol Blind Asylum, and I learned that they never had a case that could detect colours. Mrs. Croad could describe colours. She had a decrepid and paralyzed body. She could describe letters, picture cards and photographs by the tips of her fingers and by placing the card on her face; there was no raised surface. There came to her soul's mind, as if reflected in a looking-glass, photographs and picture cards alike.

At the time of one of my visits, the lady was under the care of Mr. Harris and two doctors, Dr. Davy and Dr. Andrews. The lady's powers were questioned. Another doctor, with some ladies, came for a test meeting. The doctors knew that she was a thought reader. They went to a stationer and got some illuminated cards and put them into sealed envelopes.

They did not see them until after the testing.

Miss Croad, her daughter, was asked to leave the room, but she talked with her mother by signs; a touch from her was a communication. Mrs. Croad wrote to me with her own hand and described the proceedings that followed. It was night; her eyes were packed with wool and bandaged, and the lights were put out and a little glimmer in the fire. The





seals of the envelopes were broken and the cards handed to her one at a time.

The first card.—Clouded blue and white, a boy and girl in blue, girl facing me to right of card, the boy blue and to the left, his hand upon his legs, more with his back towards me; the top of card gold.

The second card.—Child with a red cloak, trimmed with white, a little black cap, green dress, and ribbon, her hand on the door handle, back of her red; top of card gold.

The third card.—A butterfly on dark flowers.

The fourth card.—A child standing on a chair or stool, a wreath of flowers in front, the child more to right of card, a dog standing on its hind legs to the left.

The ladies brought two sealed cards for test.

Each of the doctors, three in number, were testifying. Now Mrs. Croad said: "Gentlemen, will you do me the honour of mounting these cards in my scrap-book and add your signatures to the same?" This was done. I saw the book and I tried to secure it. This testing was 40 years ago (Monday, December 20th, 1880).

After the testing Miss Croad sent me one of the test cards with the following writing on the back. This

card I had lithographed for inspection:-

"Mother's description. First mother pointed out the strawberries as being something red, then the green leaves, telling the different shades of green; lastly, the small white flowers, also telling of the red centres of each. Finally, she came to the conclusion that it is strawberry blossoms, and the red things are the strawberries. This test was before Dr. Davy."

I have Dr. Davy's lecture, delivered before the local Medical Association, entitled "The Transference of the

Special Senses."

In reading my further reports of Mr. Lewis on radio activity, on seeing and reading with the tips of the fingers, that report will help you further when you read my article on the human brain and note the difference between the influential of the soul and

the automatic of the psychical states, that will likewise

help.

Mrs. Croad's condition was more of the subjective—the sublimal are latened of the soul—she was in darkness, no sunlight, and yet she had internal light, a part of her Maker, Who dwells in light; further, she was twice born—born of the Truth of God, thus internal light in two senses of the word in the darkness. She described the various cards with the soul's eye; the conscious personality and the blind eye was once the counterpart.

THOUGHT READING.

Mental Transference: a Key to Spiritualism.

In reference to the last patient, Mrs. Croad, her doctor, in writing to me, stated: "This case is one of singular interest to the naturalist, and, if regarded from a medical point of view, is rich in suggestion, both to the psychologist and to the physician. is no single feature more attractive and marvellous than the clairvoyancy, but her powers are really wonderful and, indeed, not easily credited by those not converted with a long array of facts. On one occasion I was sitting by her couch and talking to a lady on the opposite side. She was asking me a question; I was about to give a reply, when the sufferer laid hold of my hand by the wrist, and then wrote on a slate: 'Shall I tell you what you are about to say?' I signalled: 'Yes.' She wrote out my thoughts before they were uttered, and when she had completed it, she wrote on her slate: 'Is that correct?' I signalled, 'Yes.' Then she wrote on her slate: 'This is communion of spirit;' this being to the mind the matter of thought reading. But let me say first: 'There are other ways of communication than by natural senses. This thought reading in the lady's case was of the subjective kind —the subliminal of the soul (emotional)."

There are cases I shall refer to that are more of the mind, the objective mind, answering to mind. About

24 years ago there were two extraordinary thought readers—they were contemporary—Mr. Irvin Bishop (1883) and Mr. Stewart Cumberland (1884); and in the year 1906 there was a Mr. Zancig and his wife, Mrs. Zancig. These were the most remarkable who

ever came before the public.

I will treat with Mr. Stewart Cumberland first. He posed as an exposer of spiritism. I believe with him that these exhibitions of thought readings offer a solution to phenomenal spiritualism: Mr. S. Cumberland read off the thoughts of Mr. Gladstone-there were 100 Members of Parliament present in the smoking-room of the House of Commons, -and he read off the thoughts of crowned heads of Austria, Germany, the Ambassador of France and many excellent men-Baron Rothschild, Herr Prof. Vamberg, Prof. Oliver Wendell Holmes, Henry Labouchere, Esq., M.P., and also the Rev. Henry Ward Beecher, and many others, and last, but not least, His Royal Highness the Prince of Wales. Mr. Cumberland was blindfolded and asked the Prince to think of an animal and he would sketch it on the blackboard. H.R.H. the Prince thought of an elephant, and this outline was chalked on the board, of which drawing I have a copy, dated July 22nd, 1884.

Here, let me say, this reading is termed by some, "Supersensuous Perception"—that is to say, mental communion and sympathy between the two. Here, let me note though that there are many thought readers. Some read blindfolded or otherwise. In mental transference the operator sees the floating minds (thought as a form) of their subject. This offers a solution to spirit photography—that is to say, the controller and reader of thoughts, should his subject have in his mind the vision of a departed friend or picture, that would be caught and sketched on the blackboard, like that of the elephant, and under psychical conditions the correct likeness will be produced on a sensitive plate, though the friend being dead 20 years, it is up with spirit photos. I have several examples of thought pictures chalked on a blackboard, "The Flower Pot, with Plant," "Horse's Head and Shoulders," "A Bird picking up a Worm," and a "Clock," etc. These are mind pictures. On one occasion I asked the blind sufferer to explain to me how she saw thoughts, writing and pictures. She said: "When in affinity or otherwise, they came

to her mind as if reflected in a looking-glass."

I remarked: "In vision under psychical conditions a medium takes upon himself abnormal conditions and opens himself to another control: a thought reader outside himself, not a departed spirit, but another order of intelligence. He reads off the mind of the seeker just in the same way as Mr. Stuart Cumberland." This is the key to spiritualism. Please bear in mind that Sir William Crooks and Mr. Sergeant Cox proved there is another order of beings. They read off the mind of others through mediums and sometimes interpolations of a doubtful character to deceive the seeker. I will now give an incident in my own experience. On day when I was communicating with spirit friends, as I thought, I questioned myself whether it was of myself or another. The controlling intelligence saw the working of my thought, just like the Bishop of Cumberland saw the ruling thought of his subject. Of course, I was an open psychic. I was within their sphere, and the hand wrote out the following: "Won-ti-eveileb-uoyod." I could not decipher this dogma. The control saw my difficulty and wrote through my hand: "Read it backwards"; and it read thus: "Do you believe it now?" This was the evidence of another intelligence controlling me and using my hand to write. but it was not the spirit of the departed. How then?

Take another thought: the soul is the true ego, when awake, as in my case. There is at once a cleavage between the soul and the sub-conscious state. The soul, the ego, the esse, of the true man is alive and survives the body. It will seize the hand, independent of natural senses, and write to expel the intruder. This is the cleavage between the

soul and the devil, who can come in through the sub-conscious media. The subjective of the soul sees without the natural vision.

I will now make reference to Mr. Irvin Bishop, whose exhibitions of thought reading were similar to those of Mr. S. Cumberland.

At the time of his exhibitions at St. James's Hall, Henry Labouchere, Esq., M.P., offered to stake £1,000, to be given to the Royal Victoria Hospital, if he could tell the number of the £5 note enclosed in an envelope. Colonel Statham held the note and knew the figures. There was a great meeting inside and outside the Hall. If he succeeded there would have been £1,000 for the hospital. Mr. Bishop was blindfolded, but he grasped the pencil of chalk and began to read the mind of his companion. He shook all over; his right hand was raised above his head and quivered violently. He simply touched Colonel Statham for a few seconds with the tips of his fingers, and then began to chalk on the board the following: "There was a division of five spaces, and in each space a number, as follows: 6/6/3/9/4." Colonel Statham opened the note and glanced at it, and then handed it to the chairman, who said: "Mr. Bishop has won his wager." There were roars of enthusiasm and cheering, and a balloon was sent up on the outside to announce his success. As before stated, he saw the figures mentally reflected from the memory and mind of the Colonel.

Now I will make reference to Mr. and Mrs. Zancig and their telepathic powers, as performed at the Alhambra. These were a most remarkable pair. In their case there was no blinding, They were two simple souls, with one simple thought. The moment Mr. Zancig saw anything or any message was given him from book or otherwise, he asked—on the platform—his wife to say what the message or article was. She read it off correctly. The solution from his mind to Mrs. Zancig was instantaneous. I was in company with a gentleman of the medical staff, who went to see Mr. Zancig. He took from his pocket a

gold case with a monogram of three letters. Mr. Zancig asked his wife what they were; she answered him correctly and instantly. Two minds, but one thought. Then he took from his pocket a new book with a great many new words entered therein, and said to me: "Ours is not a dead language, but a living one." There were a number of these queer words in rotation. He showed them to Mr. Zancig and his wife on the platform, who repeated every one of them correctly.

At the office of the *Daily Mail*, Carmelite House, Madame Zancig was blindfolded in another room, and, at the command of Mr. Zancig, she wrote out sentences, which had been written on the slate outside

the enclosure.

Barricaded rooms do not in any way affect the mental transference. Mr. William Stead was an adept at telepathy, and it was the one thing upon his mind. When on board the *Titanic* his conversation was often on telepathy with a gentleman who sat at the table with him. He had an experience with Mr. Zancig as follows: "I shut up Mrs. Zancig with a friend of my own in one room, giving her a slate and a piece of chalk pencil. A passage led from his room to the sitting-room, where I remained with Mr. Zancig. Both doors were closed and the passage intervened. I asked another friend, who was also present, to write a series of eight figures. This was done and the slate was handed to Mr. Zancig. He fixed his gaze upon one figure at a time. In the distance, behind two doors, Mrs. Zancig called out the figures as she received them, writing them down at the same time. Once a wrong number was given, but when my friend brought Mrs. Zancig into the room with her slate, the series of figures were written correctly." Mr. Zancig communicated with a member of the Society of Psychical Research in order to be tested in the presence of wellknown scientific men. Sir Oliver Lodge said: "I think it is a very clever and surprising performance, and, to my mind, is at present inexplicable, but I hope to have an opportunity of making a real test."

Mr. Stead was a wholesale believer in telepathy. "What has been demonstrated times without number," he writes, "is that friends at a distance of hundreds of miles can, and do, transmit to me, by the agency of automatic handwriting, the most secret thoughts and confidences of their hearts. My experience," he adds, "has sufficed to prove to me that. providing that two minds are in tune, mind can transmit thought to mind instantaneously over distances of hundreds and thousands of miles. It is as well established," he declares, "as the postal system." This is not spiritualism as it had to do with the living. Mr. Stead's telepathy was similar to that of Mr. and Mrs. Zancig. He was a psychic or medium. He had become a passive writer, under the guidance of Julia, who was his intelligent control. I paid a visit to Mr. Stead, and, speaking on these matters, he asked me if I got telepathic messages from the living as well as from departed friends." "My experiences are just the same as yours." I at times know the thoughts of my friends at a distance and those near me, and especially when it affects my personal interest. Now, on this matter I side with Mr. Stuart Cumberland; on thought transference—it is a solution of spiritualism. I do not know whether anyone has sided with him on this matter; if not, I would side with him, and explain my own experience. At the time of my interview with Mr. Stead I was a psychic or medium, like himself. I was under the control of an intelligence outside myself, who belonged to another order of beings. He reads off my memory just as Mr. Stuart Cumberland read off his subject, and acts upon my hand to write the messages, and this I do below the plane of my own consciousness, and that can be written on paper or with a piece of chalk on a blackboard. Who Julia is I cannot say. Probably she was the control, and when Mr. Stead said he had received the messages from Mr. Gladstone and Cardinal Manning, they were written off from his memory and not from the spirits of the departed, but from another control. In like manner when Sir Oliver

Lodge stated that they had received messages from Messrs. Gurray, Hodson and Myer, their names were written off from the minds of the seekers through Mrs. Piper, the medium (or others), who are under the control of an intelligence outside herself, and so of all messages that pass through mediums, their minds are full of "Raymond" and alike results.

"Mr. Alfred O. Capper, the well-known thoughtreader, died suddenly in a taxi-cab in Paris-He was on his way to London after a visit to

Italy.

"In 1912 alone he gave 200 seances during a Far-Eastern tour of 50,000 miles. His drawing-room entertainments in France, Switzerland and Italy made him as well-known on the Continent as he was at home.

"Mr. Capper appeared at Windsor Castle and Marlborough House, his experiments in thoughtreading with the present King and other Royal per-

sonages creating great interest.

"His performances for charities yielded over £60,000, and during the war his entertainments were witnessed by more than 600,000 soldiers. His age was 61."

Mr. A. O. Capper once paid a visit at Chard.

Now I will turn your attention to the writings of Clara Field. There appear to be two mediums in the family, who could not at times sit down to a meal without the shifting of crockery. Many intelligent articles were written through her hand of considerable mental ability. During our experience she had some doubt in her mind from whence writing proceeded, and she began to test the intelligence in the name of the Lord Jesus Christ, and they proved to be the missionaries of Satan. She was at once alive to the subtlety and danger, and had contests with the powers of darkness for two years. She compared her experience to that of Paul's "thorn in the flesh." The messenger of Satan to buffet him, and, by prayer to the Lord, she freed herself from this satanic influence,

and published her book of her experience as a warning to others. I only wish that others would do likewise If any reader of this book has taken up this uncanny subject and put the test as she did to the control. I beseech you, in the name of the Lord Jesus Christ. to give it up. If you are in real earnest you will get a similar reply. These demons cannot stand the name of Jesus. During my experience I had some sufferers, who had appealed to me for relief, and how they were to get out of the difficulty engendered by spiritualism. This is one of them: "London-Dear Sir,-I have read your letter in the Christian World with interest. I commenced attending seances and soon discovered that I was a medium. Since then I have been greatly troubled by the spirits, but the most distressing fact is that they have now come into my body, and I cannot get them out. I have been two months without going to bed as they trouble me so much at night. I have spent a great portion of my time in prayer to the Lord to be delivered, and there has been no answer, and this distresses me most painfully. I seem to have raised the devil, and he won't depart. Can you kindly throw any light on the subject. When I first entered on the subject it was in connection with scientific men and other clergymen. I was under the impression that it was a heaven-sent visitation. I have no doubt now in my mind that it is from the other place, contrary to God's will and commandments. I shall be thankful for any information."

To dabblers on spiritualism there are radio impressions from the prince and power of the air, the controller of the emissaries, who take up their position and enter the medium. The duality is the most terrible, and is the danger of mediumship. There have been the most frightful cases in America. The late Doctor Forbes Winslow expressed his conviction that the large proportion of patients in lunatic asylums are cases of possession, not of madness. The writers of books on spiritualism are responsible for more than they can tell. Can they ever undo the evil that they

have done? How will they stand in the Great Assize? Have they led anyone to Christ? It cannot satisfy the craving of an immortal soul. On it you cannot live, and to die—what then? Everyone who takes up spiritualism is out of harmony with his Maker. "Cursed be the man who makes the arm of flesh his stay. Man cannot live by bread alone, but by every word that proceedeth from the Lord." In conclusion of this part I will give the experience of the Rev. Stanton Moses, so often referred to in Sir W. F. Barrett's Threshold of the Unseen.

In Modern Mystics and Modern Magic Mr. Lillie writes:—

"Over and over again he (Mr. Stainton Moses) has told me that his mediumship passed through one very grave crisis indeed. Evil spirits assailed him. His days were perturbation and his nights were terror. He saw the spirits; he heard their voices. Every sense was assailed. The foulest stenches spread through his bedroom. Often and often he thought his 'guides' devils from hell."

Testimony of this kind can be multiplied, but enough has been said to justify Christian opposition to the seance and to planchette on the ground of the real nature and existence of evil spirits, who are only too willing to choose these methods of communication to revisit the earth.

Sir Oliver Lodge made reference to the Rev. Stanton Moses, M.A., Oxon, in his book, Raymond (page 350), one of the masters at the University College School in London. He wrote automatically, i.e., sub-consciously, in a private notebook for a regular short time each day for nearly 20 years, and felt that he was in touch with helpful and informing intelligence. Was he deceived? From the above from Mr. Lillie. Was it not auto-suggestion, self to self, or from Satanic agency? From my experience, both. Had he known

the difference between the two functions, the influential and the automatic. Read above: "Evil spirits assailed him."

Since writing my book I have read E. Herman's on Mysticism, a remarkable book. In writing on psychic states, such phenomena suggests the morbid, or-at any rate, to our unaccustomed mind-must not the result of such states be little of anything more than sickly delusion of a self-hypnotising emotion? And if we yield to the responsive impulse, which would urge us. too, to make trial of the mystic way, shall we not also be caught in a net of hallucination, so that the converted experience may in the end take more from our personality than it gives -in fact, shatter the spiritual vessel in the act of filling it? . . The term auto-suggestion, with its comforting implication that what alarmed us as apparently a cerebral lesion was a merely normal instance of religious subjectivity; . . . auto-suggestion implies a self to which something is suggested and a self that suggests. What is that larger suggesting self? The problem here is parallel to that which arises in every thinking mind when reflecting upon common phenomenon of religious doubt. In every case of genuine doubt we have the self asking questions, which it cannot answer. Try to escape it as we may, we have in every instance of genuine doubt the activity of a transcendent self, whose inquisition leaves us dumb-a "more than selfcontinuous and bound up with the self, yet none the less distinct,' Auto-suggestion, when predicted of experiences which, unlike the morbid disturbances of hysteria, contribute to the ennobling of life, is as great mystery as that which it is meant to solve. . . . We may be modern and call this state autosuggestion or we may with St. Paul say it is "I, yet not I." In either case we stand before a mystery of life, which defies dissection in a psychological laboratory.

"PSYCHIC PHENOMENA,"

BY THOMSON JOY HUDSON.

In his remarkable book, he states that man has two minds under one roof: the objective mind, that takes cognisance of worldly matter and duties; the other, subjective mind—the storehouse of all the higher functions.

This, in a measure, answers to the influential and

the automatic, of which I have been writing.

I find from experience there is another mind—three under one roof, that is the carnal mind (we have within us a heaven and a hell), and he is not to be turned; he is not subject to the law of God, neither can he be. Now when the higher functions of the brain are suspended, then the carnal man becomes the chief agent in the work of spiritualism. He is a man of the heart and every automatic writer is under his control.

The man of the soul is the Christ of God and under divine influence. "Be ye renewed in your heart and mind by the spirit of God's word." This is the new creation and God alone can create; it is the work of the Holy Spirit. The Kingdom of God is within;

ye are the temple of the Spirit.

The soul normally is not evil, but Christian; it was so in man's primeval state, and the Creator pronounced all His work to be good; and at creation the morning and evening stars sang together and all the sons of God shouted for joy. There is notwith-standing man's defects. In his conscious personality he makes for righteousness, and righteousness that exalts a nation.

Sin and evil have been imbibed, and our greatest enemy is self. That is the third mind; his name is grab. Oh, Lord, deliver us from self. He may be subdued, but on this plane he can never be conquered. "The negro cannot change his skin, nor the leopard his spots"; we can only be delivered by death. The angel of light relieves from carnal things, and we

shall be landed into the liberty of God. Absent from

the body, present with the Lord.

We know not the glory of our souls and the joy that awaits us. Now we know in part, then we shall know in all. Redemption from sin is of the Lord, and Christ's prayer to the Father is for those who have been born of the Truth, that they shall share the glory which Christ had with His Father before the world was.

There are some who deny the fall of man; then what of the work of redemption? Darwin and some of his advocates have explained away the Truth. The world by wisdom know not God. Christ became incarnate; what condescension! He took upon Himself human humiliation with the express purpose to redeem and restore order—gracious to save,—and He was made manifest that He may destroy the works of the devil; He came to save, forgive, cleanse and redeem; and we are His by right of creation and right of redemption.

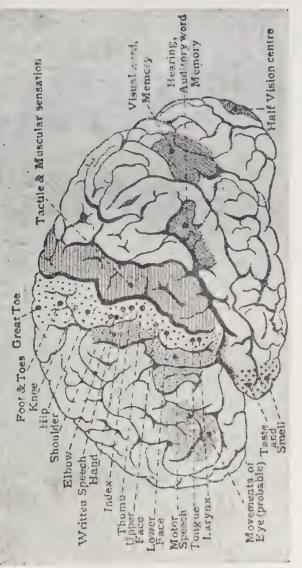
Now, one of the greatest enemies of the Church of Christ is spiritualism; it is a revival of the old heathenism—the denial of God and the darkening of the understanding of man. It can give no peace or comfort to the dying, and it is impossible for the Holy Spirit to speak through media. Reader, if you value your soul, shun the evil thing.

SYNOPSIS.

THE HUMAN BRAIN.

The front part, the influential: and the hind, the automatic. A person developing the psychical faculties in his subconscious state, suspends the higher functions of the soul—or hypnotises the real self, and his passive state opens himself to other controls—satanic agencies. The right word is not psychic (that is of the soul), but demonology.

The influential and automatic are united by fine nerves—there is a mental lesion, a cleavance of the two functions, just as one cuts the wire of a telephone. This is my original version and experience after nearly 50 years. By the time this book is printed I shall, if spared, be nearing 81.



Showing the various areas of ascertained definite physiological function. The course black dots in the precential region indicate points which, when electrically excited, give rise to definite movements. Benind the central fissure the cross shading indicates the region of tactile muscular sense. A large part of The sensory speech centres are indicated by oblique shading: the motor speech centre of Broca is indicated by fine dots. and above it the centre for writing. Destruction of these centres causes motor aphasia and agraphia. the auditory centre cannot be seen, as it forms the floor of the posterior part of the sylvian fissure. greater portion of the half vision centre lies on the mesial surface, and cannot be seen.



A KEY TO THE ERRORS, DANGERS, AND THE UNLAWFULNESS OF SPIRITUALISM AND ITS INSANITY.

Some time ago I noticed the illustration of the functions of the human brain in the Review of Reviews. It headed an article by Dr. Mott. It will help me to set forth a clear definition of my experience as a passive writer. I have never seen or read of such a definition, such as I will offer to the reader. It has been said, when Sir A. Conan Doyle issued The Vital Message and The New Revelation, and so flooded the world with his writings, that mental science in its advance would offer another solution to the errors of his teaching on spiritualism. We do not doubt his sincerity; he has the courage of his convictions.

But if the foundation on which he builds is one of sand, then it matters not how excellent the writing, which is not to be undervalued. When it is shown to

be in error, the structure will come down.

Before I enter on the vital question and the unlawfulness of spiritualism and automatic writing, to assist the reader, I would draw attention to the working of this marvellous brain. I gather them from a book on biology, lectures by Mr. J. Cook, of America. and drawn from the writings of Professor Draper and Dr. David Ferrier. The nervous mechanism is of two kinds of fibre, called by physiologists the automatic and the influential arcs. Professor Draper represents the contrast between the automatic and the influential part of the nervous system by this ideal figure. It is substantially a lower curve and an upper curve the one automatic, the other influential, and the two are bound together by nervous threads. In all physiology (outside the supreme topic of bioplasm) I know nothing which is so suggestive as that between the automatic and influential nerve arcs. Here, assuredly, is a majestic amount of vision, upon which the philosophy of the relations between body and soul, matter and mind must often pace to and fro.

Plants and many animals possess only the automatic arcs. Such organisations as possess only the automatic arcs are automata, and, although they have life, they cannot in the strict sense of the word be said to possess souls, including free will and conscience.

The contrast between influential and the automatic is that between freedom and necessity; it is that between man, with the power of choice, and yon poor honey bee, who is supposed to work as an automaton. The bee has not the influential arc; it has only the automatic nerves. Accordingly, by instinct, it has built its cell the same way for age after age. Two bees under precisely the same circumstances will do precisely the same thing.

The fascinating question is as to the difference between instinct and reason and as to the immortality of instinct. Animals that possess only the automatic nervous arcs have only instinct for their guidance; they have life, but not free will and consciences.

(Birds build their nests according to instinct, as in times past, and birds of passage—the time and seasons of their passing. At times they come back to the old nest—creatures led by instinct rarely go

wrong.)

Dr. David Ferrier travels on similar lines to Professor Draper, and he affirms the soul is external to the nervous mechanism, which it sets in motion. The influential arc is the seat of the higher faculties, the frontal lobes are seats of the intelligent, above the physical organism, this corresponding to an ethereal organism or a soul body, of which the physical is but the external counterpart, a materialised expression—correspondence.

The influential or higher lobes of the brain, when electrically excited, produce no motion, but if the electrical instalment touches the automatic, motion follows the muscular parts that are excited (see dots). If certain of the hemisphere is removed or injured, the opposite side of the body is affected or paralysed. It does not affect the mental apparatus—that is in

full play. As in the case of Mrs. Croad, a paralysed and deformed body cannot hamper the soul—the conscious personality. The brain is a dual organ, one of motion and sensation. Consciousness is a dual organ, complete in itself—behind is the living ego. The action of the influential nervous mechanism is not, therefore, *originated* by physical causes operating on the automatic nervous mechanism. The inertness of the mechanism in itself demonstrates that it must be set in motion by an external agent.

It is demonstrated that the action of the bioplasts in the weaving of the brain, and that of the frontal lobes after they are woven, cannot originate in matter. It originates, therefore, in an external immaterial agent. This, which is in part immortality, is known to consciousness as life of the soul. The influential are is the keyboard of all action, and powers delegated

and received from Almighty God.

NOT THE VITAL MESSAGE, BUT THE VITAL QUESTION.

This lies at the root of all spiritualistic phenomena -the key and solution of the mystery for our time, and times past, one may say premature: "Wait and see." The foregoing will assist to grasp the fuller meaning. Note, the influential of the brain is the seat of the soul faculties—reflection, reason, consciousness and will. When a person develops the psychical faculties and call them into play as medium, he at once suspends these higher, God-given powers of mind; in fact, by the effort of his will, he hypnotises his true self, and, in his passive or subconscious state, opens the automatic function to other controls or agencies. In so doing there is a mental lesion, a complete cleavance of the two functions, which God, in His wisdom, has joined together, -thus the unlawfulness of the practise of spiritualism. The ignoring of God is rank infidelity.

THE AUTOMATIC.

The opening of the function to other controls and agencies, as in mesmerism, the lower self, the medium unconsciously taking thoughts from memories. This is below the plane of the normal consciousness, and present these thoughts through the passive hand to the normal consciousness - self to self. This is my experience, and these messages are said to come from the spirits of the departed. Further, the messages come through a medium in his sub-conscious state. There is always an unseen, induced halo or aura that surrounds the medium, and to any seeker, coming within that aura. the deep secrets of the memory are revealed through the automatic hand; and, still further, the medium is open to radio impression from the human and radio impression from the prince and power of the air; in fact, the whole thing is satanic in its agency.

To put the vital question in fuller form, the higher functions of the soul are suspended by the medium in his passive state—reflection, reason (common sense), veneration, hope, consciousness and will, and behind the will is the ego, the ideal and conscious personality. God—man's Maker—is shut out, and His holy Word is a dead letter. This is the teaching of mental science, and supported by the Scripture. Mediumship is self-

hvpnotism.

Now, when a person submits to be hypnotised, for the time being, while under its influence, he loses

his prerogative as an intelligent being.

How about mediums? God is shut out under trance conditions and otherwise they come under all kinds of devilry. They, blindly, are lower than the animal; they have not as much as instinct to guide them. "Be not as the horse or as the mule, which have no understanding, whose mouth must be held in with bit and bridle, lest they come near unto thee." (The understanding obliterated).

What follows when the influential is suppressed and the automatic opened? All the mechanism of demon-

ology, spirit photography, the planchette, the Oueja Board, with alphabet and index, the Sidiric pendulum, a horse's tooth, suspended to a cord, will spell out in the swing the most extraordinary messages in the hand of the medium. They all belong to the same order and come from the same source. None the less remarkable are the materialisations. They all come under the automatic and their right name is satanic. These things may become world-wide in their practice, but they are not of the truth, and should be let alone by any person inclined to seek communion.

CONFUSION.

Some spiritualistic writers have confused the teaching of the Scriptures with the phenomenon of spiritualism. They are as wide as the poles. The one is from above, the other from below. They have lost sight of the fact that spiritual matters come through the influential and not through the automatic. The visions of God's servants in all ages come through the influential: the appearance of angels, as of Gabriel to Daniel and to Mary; the angel appearing in prison through stone walls to Peter; the vision of Ananias; Paul's angel in his vision; the Mount of Transfiguration (these are said to be of seances, etc., etc.). The Word of God is perverted and confused. The prayers of the dving all come from the influential. The vision of the automatic is of evil, Satan can do many things-become an angel of light, form, to all appearance, human and tangible bodies, that come through walls and vanish in the air. These are all forms of devilry and are of the automatic.

THE BRAIN.

The fronta lobes of the human brain are double that of any ape. Did it come of evolution or by a special act of the Creator? (Evolution means growth and development.) From whence comes the leap?

All creation is the outward embodiment of the Divine Ideal—man's creation, and His purpose concerning him, was the Divine Ideal before he was called into existence. "Thine eye did see my substance, yet being imperfect. In Thy Book all my members were written, which in countenance were fashioned, when as yet there were none of them." The words spoken were of the individual birth, and have been applied no less truly to the modern idea of the genesis of all

organic life.

Further, the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that made even His eternal power and Godhead (Romans i. 20). God created man in "His own image, and after the image of God created He him, and man was given dominion ever all things living." In God's image in two senses of the word—in His moral image and the human form. His personality as revealed in His Son. Everything is of God. Behind all creation He revealed Himself as the Lord—merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, etc. He is eminent in all and through all and transcendent above all.

Though thus revealed, what He is in the abstract is beyond our finite conception. He dwells in light, unapproached by mortals—no man has seen or can see,—but is revealed in His Son, Jesus Christ, Who is the brightness of His Father's glory and the express image of His person.—loving, long-suffering and tender.

We are, by grace, restored to His favour and a part of Him. Man is not from the ape, which walks on all fours, yet created by the same Potter. Every bone in man is made to stand upright, to look up, to gaze and adore the work of his Maker. This earth was millions of years in making for man. He is given a mind, that distinguishes him from the beast, and a hand that may take from this earth the materials, the elements, and make them subservient to the highest ends and

needs. The fruits of the earth and the good things thereof are laid at his feet, that man might praise Him for His goodness, and thus to sustain and ennoble his character.

God has endowed man with some of his own attributes, but in a lesser degree—reason, conscience and will, given him a sovereign mind and will, and freedom of choice, and even a part of His own omnipotence. He never forces any man, but offers His saving grace to all.

Every soul is a fortress that is never taken, unless surrendered. The body may be injured and taken, but the soul never. Spiritualism has perverted and changed man's higher nature, and denied the living God.

SPIRIT PHOTOGRAPHY . MIND PICTUR ES.

There is a beautifully edited book by Mr. John Lobb on Spirit Photography. He was the editor of the Christian Age and publisher of Dr. Talmage's Sermons. I was surprised when I found he had become a spiritualist. I was a subscriber to the Christian Age for years, and I remember a sermon by Dr. Talmage on the "Dangers of Spiritualism"—the evil effects and how many had found their way to an asylum. On reading an account of a seance after the death of Dr. Talmage, that he had made his appearance at the window of a cabinet, I at once wrote to Mr. Wm. Stead on the matter, and said that I was surprised that Mr. Lobb had taken up spiritualism, and made reference to the sermon.

This was his reply:-

Feb. 1st. 1905.

Dear Sir,-

Mr. John Lobb is a friend of mine. He put Talmage's sermon against spiritualism in the *Christian Age*; this was before he was converted to spiritualism. When he told me that he (Talmage) had come back as a materialized spirit, I at once remine ed him

of the sermon, and asked him to ask Talmage what he thought about it now, and Talmage owned up that he regretted having denounced the truth.

Yours sincerely,

W. T. STEAD.

July 25th, 1893.

The sermon appeared in the Christian Age, May 21st. 1884.

It was under abnormal conditions that Dr. Talmage is said to have made his appearance at the cabinet. In psychic conditions there is an evil aura generated and fills the room, and those coming under it are deluded. Biologised by the control, the rending of the veil, obeisance, satanic.

The following was Mr. Stead's reply to my early letter on its dangers:—

Dear Mr. Gillingham,-

I thank you very much for your kind letter. I am proposing in the next number of Borderland to print extracts from the communications of those who have seen, or suffered evil as the result of the investigation of Borderland. I suppose I could not quote from the letter, which I return to you as requested? I must say that, so far as I have been able to go at present, the experiences of the writer is exceptional, and I sincerely hope that it may be possible to prosecute these inquiries without any such evil result following as you fear; at the same time, as you know, I have repeatedly published warnings against prosecuting this inquiry in an idle and frivolous spirit.

I am, yours very truly,

W. T. STEAD.

The illustrations in Mr. Lobb's book are striking. The spirit pictures of Dickens, Carlisle, Haddon Spurgeon, Mary Queen of Scots, Mrs. Beecher Stowe, and many others appear, with a short history of their life and appearance after death. The pictures are facts, but the thing is: how are they produced?

To my mind, they are the soul pictures emanating from the subjective mind. They are simply counterparts of the once living and drawn from the minds of the seekers.

In the case of a medium apart from another medium, they come really from himself, but the reflection of these mind pictures in the presence of a medium are fixed on a sensitive plate. The foregoing statements of three different scientific investigators are set forth in the preceding articles.

Some time ago Dr. Stenson Hooker made a series of experiments with the N-rays. These mysterious hues, which occult scientists declare radiate from the human body, are coloured according to temperament.

Dr. Stenson Hooker, in announcing the result of his experiments before the Psycho-Therapeutic Society, produced a number of remarkable illustrations showing

the various colours of the N-rays.

Now news comes from New York that an American doctor has solved the problem of reproducing brain waves on photographic films. He invited a number of his friends to place their fingers a few inches from the plate, and told them to concentrate their minds on a certain object, which was a silver dollar. When the plate was developed, it was found, according to the doctor's statement, to contain a dark spot the exact size and shape of the dollar. When seeking to see their departed friends, the vision springs from the subjective memory, the mind picture becomes objective and is caught by the sensitive plate. The spirit of the departed has ascended higher, the circumstances connected with the life follows; the picture is the counterpart of the departed spirit, and appears in garments it wore in this life, with brooches, etc.

To the Editor, " Daily Chronicle."

January 31st, 1913.

Sir,-

The radiation referred to by your correspondent, Henry J. Nash, was first discovered in the year 1849 by the Baron Charles de Reichenbach (an Austrian), and described by him as Odyllic rays, capable of acting on a photographic plate (daguerreotype). This radiation, which is of no value in thought and psychic photography, must not be confounded with the "N." rays, discovered by Professor Blondlot, of the University of Nancy, in March, 1903. These rays, with which I have been experi-

menting for many years, have been proved by the distinguished biologist, Monsieur Aug. Charpentier, to proceed from the human organism and to fluctuate according to the health and

mental activity.

With the aid of a screen used in radio-chronometer (for which I took a provisional patent some time ago), I have been able to demonstrate the existence of these rays, and have also succeeded in locating their position in the spectrum. They are not in the ultra-ultra-biolet portion, as suggested by Professor Blondlot, but they bear the same relation to the colorific portion that the rayous continuateurs of Ed. Becquerel do to the chemical. Although incapable of exciting phosphorescence by themselves, they have the property of increasing and continuing this phenomenon when once it is started. To my mind, it is by the emission of these rays that certain animals have the power of increasing the phosphorescence of their retine, thus rendering their eyes luminous in the dark.

Some years ago I exhibited at a West Bromwich Naturalists' Association Meeting a photograph produced by these rays, given off as a natural result of mental exertion. This I claim to be the first genuine photo of thought that has ever been taken.

N. L. USHER SOMERS.

The Grange, West Bromwich.

To the Editor, " Daily Chronicle."

Sir,— January 30th, 1913.

I have been much interested in the discovery of the vital rays by Major Darget. Will you, therefore, permit me a space for the purpose of stating my opinion as a scientist upon the

above rays.

I do not think there can be any doubt that the "V." rays are simply differentiated parts of the human aura. The aura is a halo surrounding the body, and is seen by means of Dr. Kilner's dycianin screens; these screens show that the aura is a luminous emanation projecting from the body. In the male it extends about 3 inches, in the female about 18 inches from the body surface. I am, personally, of the opinion that the aura is composed of a series of electric waves issuing all over the surface of the body, and I do not consider it to be in any way a psychic phenomenon.

In the case of developing plates and in procuring various results, these are due to a series of varying conditions, which re-act on the sensitive plate. It proves that thoughts may be carried by means of these electric waves, issuing from the body as the aura, and become built up again into a composite subject.

by the process of photography.

HENRY J. NASH,

Late of St. Mary's Hospital, Paddington-22, Dorset Gardens, Marine Parade, Brighton.

A SOLUTION TO SPIRIT PHOTOGRAPHY.

(A Word About the Human Aura),

Which are said to be emanations from the physical.

They are not at all times manifest to the normal sense, but under certain test conditions this may be seen and furnish the solution to some of the phenomena

termed spiritualism.

In the foregoing writing we noted the working of the mental action in thought reading and in mind transference, also of telepathy—the subliminal of the soul (the word is used for want of a better term)the acting of the soul faculty when the objective is in abeyance; that is to say, there are other means of communication than through that of the objective sense. So we come now to another phase of the phenomena, the aura, or the oldio sphere. Some of these phenomena are emanations from a media, through which thought is manifest -mental, emotional, or evil actions, and that according to the nature of the person so possessed—a medium or otherwise. Through this media a sensitive plate will register and fix the working of the imaginations or thoughts. This is almost akin to other experiences -mind transference -that seem to overlap some of the phenomena already recorded. In the Daily Chronicle of a certain date an account was given of the claim made by an American X-ray expert, Dr. Patrick O'Connell, who declared that he witnessed and photographed the "Vital Spark," leaving the body of a dying man at the Mercy Hospital, Chicago. That an aura exists around the human body has been demonstrated by Dr. W. J. Kilner, formerly electrician at St. Thomas's Hospital, whose researches were described in the same issue.

Spiritualists put their own interpretation upon this remarkable phenomenon, but Dr. Kilner regards the aura as an ordinary physical manifestation, without any occult origin or significance.

The same view is taken by Mr. G. P. Lewis, a civil engineer in the city, who, partly as a hobby and partly for business reasons, has for some years been experimenting in radio activity. "Between two and three years ago," he said to a Daily Chronicle representative, "I went to Lelant, near St. Ives, in Cornwall, where it was believed there were considerable deposits of radio active substances. I collected about a hundredweight of material and placed it in a dark room for testing purposes. I conducted the tests with a special form of microscope and a chemical screen, and the results were very remarkable. I had not tested more than half-a-dozen pieces before my microscope became self-luminous. I happened also to glance at the screen, and I saw my hand behind it, showing on each finger faint luminous rays of yellow and crimson. As the experiments went on, I found a growing tendency on my part to become drowsy and go to sleep. At a later stage I discovered that the material was acting upon my system and that I had a more or less abnormal vision."

In support of this statement, Mr. Lewis showed the Daily Chronicle representative a series of water colour sketches, made by himself, in illustration of his experiments. One was a drawing of his four fingers seen through the screen, with luminous rays projecting from the sides and tips. Mr. Lewis describes this as a "golden glow," and asserts that, while his system was, as it were, charged with the radio activity from this strange material, he could see emanations from

his body.

(These manifestations may offer a solution in a measure to Mrs. Croad's, the blind lady of abnormal condition, being able to read from the tips of her fingers and to detect and describe pictures and photographs. I think I have before explained her experience—that when she touched the photographs and applied them to her face, the picture came to her as if reflected in a looking glass. She gives this explanation of her case as she once possessed normal vision).

"I could see the golden glow from my hand," Mr. Lewis said, "and if I moved it slowly, the glow followed, but if I moved it rapidly and with a jerk the glow was left behind for an appreciable time, and then it followed the hand. That shows, in my opinion, that it is a material substance, separable from the human body, yet not measurable by any unit known to scientists."

In this connection it is interesting to note that Dr. La Brusmad, of San Antonio, Texas, declares that he can see the human aura without the use of a prepared glass screen, such as was used by Dr. Kilner, and that his statement is confirmed by an independent investigator.

Mr. Lewis said that, carrying his experiments further, and covering his eyes with his right arm, he saw through the fleshy part of it his left hand surrounded by the "golden glow." He also investigated what, for want of a better word or phrase, he called

"brain matter vision."

"It is alleged," he said, "and, I believe, correctly, that the absolutely blind have something—not touch, or hearing, or smell—which enables them to see, although ever so slightly. In the condition I was in, after the tests in the dark room, I could see in a way through the side or back of the head" (the soul—all eye).

Mr. Lewis has several drawings in illustration of this aspect of his experiments. He has sent several specimens of his radio-active material—that is the only name he gives it—to Mme. Curie, the famous French lady scientist and discoverer of radium, for

experimental purposes.

Mr. Lewis considers this material much more wonderful than radium, and believes that it can be used for a great variety of scientific and industrial purposes.

I quoted some of these facts in natural science, to the explosion of much which is called spiritualism.

Now I will quote some experiences of another scientist, whose investigations will offer a solution to spirit photography—The V-rays. A controversy has

arisen in the scientific world over the V-rays, or vital rays, which Major Darget, a retired cavalry officer, prominent in spiritualistic circles, announces he has discovered.

To obtain a record of these rays one takes a photographic plate and wraps it up in printed matter or in paper covered with manuscript. Then a second wrapping is made of paper that is opaque to actinic rays, and the package is applied either to the forehead or to the abdomen. At the end of an hour or two. according to the power of the vital fluid of the person, the plates will, says the Major, on being developed, show a reproduction of the printed matter or manuscript on the first wrapping. Sometimes, however, instead of the printed matter, an unexpected image appears—a portrait, a silhouette, signs, or lines. such cases," explains Major Darget," if the vital rays have not acted directly, a mysterious force has intervened, unless, as sometimes happens, the experimenter's own thoughts are registered, the plate reproducing the image that occupied the experimenter's mind at the time."

A lady once experimented with a photographic plate, on which was placed a printed portrait of Victor Hugo (similar to that of the manuscript). At the end of two hours the plate, on being developed, revealed a picture of a woman reposing in a hammock.

Major Darget says that this vital fluid is portean and is as capricious as electricity. He thinks it must be animalized electricity—that is, electricity filtered through living bodies, which modify it. Even Major Darget's dog has developed vital rays, and a plate placed under it reproduced a likeness of the dog itself.

At the Academy of Sciences one of the members maintained, when the subject was under discussion, that the impressions on the plates, presented by Major Darget, are due simply to chemical reaction.

NOTES.

I am of a psychical nature and it comes to me with more effect. We note the penetrating power of the V-ray; it seems analogous to the X-ray. Under Sir William Crooks' tube, the radio-plates, when applied to the human body, the skeleton—the bony frame—is manifest (the flesh disappears), the joints of the body, fractures of the bones, any metallic substance embedded in the flesh, the pictures of such are absorbed by the photographic plate and prints are taken of the same. By means of a florence screen a person standing with the Crooks' tube at his back, could look through the screen, see the bony framework and a faint outline of the heart. These are induced conditions by experimenting with the electricity vacuum tubes, etc.

Then I would add that the discovery of Sir William Crooks' radio-meter is still a science problem due to

psychical experiments.

We gather from the penetrating power of the V-ray that these rays act on the sensitive plate without the aid of a radiator or tube, and, instead of registering bony subjects or things of a metallic nature, become a media for absorbing vital thought. These thoughts emanate from the subject or person on whose body the sensitive plate is placed. The forms are visionary and are seeming unconscious volition from the memory picture of friends passed away, and the action of the same, and it may be the thought of a power mind action through their mind and through the person in They are floating counterparts of the once living being and not the spirit of the once living. Vain imaginations, phantom of the past or thoughts of men and things are stereotyped on the memory record: this, through form, is absorbed by the sensitive plate, and the visionary forms are printed from the negative plate and appears to the mind as objective

realities. See how we may be deceived. Now these are the teaching of science by X-rays. The odyllic rays are capable of acting on photographic plates, termed psychical by Charles de Reichenbach (an Austrian). I read his work some 40 years ago. But this must not be confounded with the V-ray, discovered by Professor Blonde, of the University of Nancy. These rays proceed from the human organism and function, and are according to the health or mental activity. There are many rays of light. We are getting into deep water, and do we know of the many actions which are at the threshold of our doors?

We now come back to the V-rays of Dr. Kilner, whose dycianin screens show the aura that the lumin-

ous emanations are projected from the body.

I venture to suggest that if we take these various phenomena investigated by men of science that some of these universal rays, which are manifest and belong below our observance of normal consciousness, correspond in some measure to the vital aura that emanates from and through the body atmosphere and furnishes media conditions, whereby thoughts from the scekers, as to departed friends, are caught and fixed on the plate.

These thought pictures are said to be the pictures of departed spirits, but they are nothing more or less than pictures from the memory, and are the counterparts of the once living. This is another solution, of which there are several, to spirit photography.

MENTAL EXPERTS AND "RAYMOND."

This is a quotation by H. Russell Stannard: "Every one of his stories is on a level with the tales of witch-craft told by Matthew Hopkins, and is entitled to as much credence and no more."

This is what Dr. Charles A. Mercier, lecturer on insanity at London Medical Schools, says of Sir Oliver Lodge's *Raymond* and his *The Survival of Man* in his

book, Spiritualism, published by the Mental Culture Enterprise.

Dr. Mercier quotes a statement by Dr. G. M. Robertson, the superintendent of the Royal Asylum of Morningside, Edinburgh, who desires, as the result of several cases that have come under his care, "to utter a warning to those who are seeking consolation by practical experiments in the domain of spiritualism." Dr. Robertson does not pass any judgment on spiritualism, but does not consider those who are unversed in normal, and particularly in morbid psychology, are qualified investigators. Inquirers into the subject who want to meet people hearing messages from spirits every hour of the day, only require to go to a mental hospital, and the modern physician, by long study of these phenomena, has come to regard them as symptoms of disease.

SECRET OF THE "MEDIUM."

"If honest mediums who hear inaudible messages, or feel communications without words, or see forms invisible to others, do exist, the mental physician, accustomed to symptoms, is inclined to regard their 'gifts' as being, if not morbid, at least as closely related to the morbid, with no element of anything of the occult about them."

The doctor says he knows of a woman "who had lost her son, following the procedure in vogue at present, under advice, first hearing of him through mediums, then getting into touch with him herself and receiving messages from him, some as impressions and others as audible words, then increasing her circle of spiritual acquaintances and living more for her spiritual world than for this, to the neglect of her husband and household, till finally God conversed with her in a low, musical voice at times and confided His plans for the future to her. I would ask spiritualists: Where in this case does spiritualism end and mental disorder begin."

ARCHDEACON COLLEY ON SPIRIT PHOTOS AND WRITINGS.

I will now carry the reader's mind back again to the subject in point—that is of the occult. I had a long correspondence with the late Archdeacon Colley. He was a disciple of spiritualism, an honest and sincere writer, and lived up to the conviction of his experiences. He was himself a powerful medium. He not only practised, but preached it to his parishioners. Before I speak of his personal experience—that is, spirit writings,—I will make reference to his friendships with other mediums who had possessed other faculties. those of materialisations. These mediums opened themselves to the powers of evil, and these uncanny intelligences, called spirits, came through them in their subconscious state, and were the passive channel of communication between the under-world and this. In fact it is no other than a splitting of the veil. These spirits coming out of the side of the medium, several in the course of the seance, walk and talk with others as real human beings, patent to the sight and solid to the touch. To those in a seance, when they had finished their mission, they either pass back through the medium or vanish in the air, and leave the medium exhausted.

I had written some 39 articles on Pyschology and kindred subjects. He had read them twice and asked for another reading, and made a request that they should be preserved. I tried my utmost to convince him of the errors of spiritualism, giving him my own experience as an automatic writer, and noted to him how many good men were snared thereby—literary, scientific, and, like himself, on theology. From time to time he sent me various writings under his own mediumship and photographs, three of them of his father and mother, which at the time was generally known and circulated. One was of his father before his departure, who passed away in his 81st year; the two others—spirit photographs—were of his father and his mother, the latter of whom died in her 43rd year.







He states there is no photograph of his mother during her lifetime; the spirit photograph of his father was most remarkable compared with the photograph of him during his life. What is remarkable about his mother's spirit photo is that she sppears with a cap, cape, necktie, and brooch. Now when we throw off our earthly tabernacle we throw off our earthly dress and adornments. I endeavoured to explain to him that it was not a spirit photograph of his mother, but a memory picture or counterpart, a reflection and not the spirit. When I read his description of the photo, it reminded me of the little girl who, on the opening of a drawer, exclaimed to her mother: "Oh, mamma, grandpa has gone to heaven and left his spectacles behind!" Thank God, we want none of these things when we go hence.

This called to mind a book written by Godfrey Raupert on the dangers of spiritualism. He has written his personal experiences. These personal experiences are of great value in explaining the errors of spiritualism. He had a personal friend a psychic and possessed of remarkable power, and in his presence, when the medium opened himself and let the effusia pass from him to fill the studio, Mr. Raupert, with his own camera takes these photographs, so that you may be assured that there is no trickery. One of these photographs in his book—a spirit photograph of an elderly lady with cap, necktie and brooch, taking in the bust and hands, and these are called to be the spirits of our departed friends, when they are only the counterparts of the once living person, a memory picture. Some of these mediums have visions floating before their minds—they may be of their friends or of strangers, reflections from prints or personalities. These are ejected into space, and are fixed upon the plate. "In the last times the old men shall dream dreams, and your young men visions." This brings to mind a dream that I had some years ago. I was in a seaport town and walking through a crowded arcade when I met an old townsman. We had a

short talk with each other, and he seemed so intensely real to me that I drew nearer to him and noted the colour of his eyes. All at once the thought struck me—this man is dead, and he cropped up in my memory during my sleep. Now I believe in many psychical conditions. This same thing occurs and is ejected into space—as realities, when they are only counterparts of the once living and not the spirit.

(Mr. Sergeant Cox told me the last time I met him that men who are imbued with the occult at times

dream when they are awake.)

Now we will turn our attention to Archdeacon Colley's spirit-writings—some of them which have appeared in the illustrated press. This is a most remarkable production, being a sermon for Eastertide, given, as he states, from another world, and written with no mortal fingers, on but little more than a half of a half-photo-plate, sealed up from all access of light, as we understand it—knowing absolutely nothing of what light is,—and held between 12 hands of six Christian spiritualists for 39 seconds. There are 84 lines and not less than 1,710 words.

Archdeacon Colley often had mysterious writings like this given him from the unseen world, running into several hundred words, and at times in Archaic Greek, Latin, Hebrew and Italian. No doubt many of these writings came from his sublimal sense, through his subconscious self, written through his own hand below the plane of his own consciousness. The mass of writing on the plate referred to is said to have come from departed spirits, but are they not the work of his own intelligence, working through his sub-conscious self: his own memory? and these writings are, to my mind, a counterpart of his own personality—Auto suggestion—mental reflection on the plate.

This brings me back to the times of Doctor Slade, who was a most remarkable medium, and he was summoned to court as an impostor, and the late Mr. Sergeant Cox had a private interview with him

of the franchist or in The state of the s ha. A ... er a, and the the second by form the second by for the similation of the second of th And hard hard and hard hard in the in



to test his psychical powers. This is an abridged account of the seance: There was a heavy armchair in the corner of the room. About the same distance from him and from the table was an ordinary school slate, and a piece of slate pencil was upon the table. Instantly upon taking our seats a very loud rapping came from the floor. This was followed by a succession of furious blows upon the table, jarring my hands as they were laid upon it. Dr. Slade's hands were on the table, on my hands, and his whole body and feet were fully before my eyes. Then he took the slate after I had inspected it to assure myself that there was no writing upon it, and placed there a piece of slate pencil, the size of a small grain of wheat. He pressed the slate tightly below, but against the slab of the table. The slate was removed, and on it was zig-zag lines drawn from end to end. At this moment the chair I described was lifted up to the level of the table and held in that position for several seconds and then dropped on the floor. After this the slate was carefully cleaned and laid on the top of the table, with a piece of pencil under it. On the slate he placed his right hand, and I placed my left hand, and with my other hand I held his left hand as it lay upon the table. As my hand lay upon the slate I could feel, and did distinctly hear, something writing upon it. The communication was evidently a long one; but before I report the results, I desire to note a remarkable phenomenon—to my mind the most suggestive that attended this experiment. It is necessary clearly to understand the position of the parties, therefore I repeat it, Dr. Slade and myself sat face to face. One hand of each of us were laid upon the slate. The side of the slate that was being written upon was pressed against the table. Our second hands were linked together and lay upon the table. While this position was preserved the writing proceeded without pause. When Dr. Slade removed his hand from mine it ceased instantly, and as instantly was renewed when his hand and mine met. experiment was repeated several times and never

failed. Here, then, was a chain or circle formed by my arms or body and Dr. Slade's arm and body, the slate being between us, my hand at one end of it, his hand at the other end, and between our hands and upon the slate that connected them the writing was. When the chain was broken forthwith the writing ceased. When the chain was re-formed the writing was at once resumed. The effect was instantaneous. In this curious fact we must see the clue to this psychological mystery. Some rapid rappings indicated that the writing was finished; the slate was lifted, and in a clear and perfectly distinct writing the following was read: "Dear Seri.,-You are now investigating a subject that is worthy of all the time that you or any other man of mind can devote to its investigation. When man can believe in this truth, it will in most cases make him a better man. This is one object in coming to earth-to make man and woman better, wiser and purer.—I am truly, A. W. Slade." Whilst I was reading this a hand grasped my knee, the one further from Dr. Slade, whose hands were at that moment holding the slate that I might copy the writing. As I wrote a hand, which I saw distinctly, came from under the table, seized my waistcoat, and pulled it violently. Seeing this I took the pencil with which I was copying the words and laid it at the edge of the table furthest from Dr. Slade and far beyond his reach, the end of the pencil projecting about 2 inches over the ledge. I asked if the hand would take the pencil. Forthwith a hand came from under the table, seized the pencil and threw it upon the floor. I again asked that it would pick up the pencil and bring it to me. In a minute it was brought and put upon the table by my side. I saw the hand that brought it as distinctly as I could see my own. It was a small hand, seemingly that of a woman. Again the slate was cleaned and laid upon the table as before, my hand upon it. In a few seconds the following sentence was written.

Considerable power was used in this writing, and I could distinctly feel the pressure of the pencil upon

the subject and its motion as every word was written: "I am Dr. John Forbes. I was the Queen's physician. God bless you.—J. Forbes." Oh! the subtlety.

One of Dr. Slade's psychical manifestations was two school slates with frames, placed one upon another, with a small piece of pencil between the two, and when he placed his hand upon the slate the writing was heard. On separating the slates the writing was an

intelligent message.

Near the time these experiments were recorded by my mediumship just before I passed from the subconscious to the super-conscious. I asked the question mentally -if I placed my hand upon the slate, whether or not a similar manifestation would bear the same results? The answer came to me through my automatic writing that were impossible. I then mentally asked the reason, and the reply came back through my hand: "You are not an infidel; if you were the results would be different." What I learn from this is that all these writings are nothing more or less than a departure from the living God, and of the Devil. All automatic writings are an infidel act. These communications come through the wrong source. The Devil can quote Scripture—anything—as an Angel of Light.

Here I would make reference to the small hand which Sergeant Cox saw under the table, which was a spirit hand and which took the grain of pencil and wrote the messages. The table under which the slate was placed was no obstruction to the hand that was writing. It shows the power of these intelligences.

Having given you some of the experiences of the most trusty investigators, I will now again refer to some of the experiences of Mr. John Lobb on spirit photograph.

In the Christian World, August 4th, 1904, the following article appears: "Mr. John Lobb, who has for so long been connected with the public life of London, has joined the ranks of the spiritualists, and on Sunday evening at Clapham he gave an interesting

account of his experiences. He has, he says, among other things seen a musical instrument pass through a ceiling as though there were nothing in the way; and he has also been present when a pocket book was 'brought by spirits' from an adjoining room. He has, moreover, had interviews with a brother who died 28 years ago, and with Dr. Talmage, whose sermons he published for 30 years." The reader should understand these happenings were under abnormal conditions.

Mentioning this to a friend who had his book on The Spirit of Therese Materialised, and Talks with the Dead. This book was kindly lent me, and I find that his experiences at these seances are similar to those of others. He was introduced by a friend to a seance. After prayer and singing a hymn, "Lead, Kindly Light," he was confronted by a spirit form materialised. who appeared to be on familiar terms with those present. "Mr. John King," in a powerful voice, addressed each sitter by name, with a "good evening." He was anxious that all present should see him clearly. Addressing me by name, he said: "I am glad to see you." He remarked that "You must have been a very big man on the earth, Mr. King." He replied: "Yes." And rising to a considerable height above the heads of the sitters, he said: "Look, this was about my height." He seemed to have under his control other spirits from the unseen world, who were busy doing something important.

And they were talking freely amongst themselves, and occasionally with sitters. Meanwhile the medium had fallen back in his chair into what appeared to be a deep sleep (trance). Here I would add mediums at these seances experience great exhaustion (Mr. Home, for instance). At times he became entranced and for the time being lost his identity; and when the control is taken over by another the whole physical frame and brain is at their service, like a hypnot. In fact, the surrendering of the will is self-hypnotism, and the psychic loses his prerogatives as a human being. "Be not as the horse and the mule, that has no under-

standing; whose mouth is held in with bit and bridle." For the time being the medium, under these conditions, is without understanding and below the horse,

as the animal has instinct and guidance.

The question now may be asked: "Are these intelligences that speak through him the spirits of the departed?" Note the subtlety and blindness in dealing with the seeking into these phenomena. We cannot deny the facts as represented, but what is their source and the modus operandi? The editor of this wonderful book, like many others, has the courage of his convictions.

I will now draw your attention to another class of phenomena: automatic writing, spirit photographs and clairvovancy. At the commencement of the book the editor says that he was indebted to his dear wife, whose remarkable psychic gifts had enabled him to talk with the so-called dead. I had the same faculty, and could talk with my so-called departed friends, and those of my relatives, and my own father, who passed over the line when I was ten years of age -and now I am 83! At that time I believed in spiritualism and the communications. The one thing was to establish my father's identity, and to prove that the control supposed to be my father gave me some incidents in my youthful life drawn from memory; but after some painful experiences I found this to be a blinding delusion.

At the end of this book there is a record of a private seance. Col. Henry Steel Olcott, the founder and president of the Theosophical Society, came back from the unseen and talked with them. The clairvoyant's faculty was evident at this meeting, and Mrs. Lobb gave a description of two spirit-forms standing by her side. Mrs. Clegg was the medium—this same trance medium that conversed with Raymond in Sir Oliver Lodge's *Life and Death* (page 238). It should be remembered that Mrs. Clegg was in a trance, thus

losing her identity.

It would take too much space to go into the various features of this wonderful book. One thing I would

note: that theosophy and spiritualism are twin sisters, and they are the enemies of the Church of Christ. If the readers could read the pamphlet that I hold, The Theosophy of Mrs. Besant, forwarded by the Bishop of Madras and others, printed and published by the Wesleyan Mission Press, of Mysore City, November, 1913, then they would learn something of their teachings.

I will now return to the book. The editor, during his preaching and lecturing in London and in the Provinces, has frequently appealed to ministers present and to others to give some evidence that spiritual communion has been stopped. "I am," he says, "still waiting. Perhaps some of my readers of the Orthodox Church will supply the much needed information."

Well, I am of the Orthodox Church, and outside my business I preached in the villages for 25 years not on spiritualism; yet, at the same time, I was a passive writer.

I pass from the sub-conscious to the sublimal, or the super-conscious; and the whole of this devilry was revealed to me. Thus, I write with some little

knowledge on this question.

I have said something previous on spirit photography, and it remains only to repeat my views of these pictures; and to ask the question: "Are they the photos of the spirits of the departed, or are they counterparts from the memory of the sublimal of the picture fixed on the memory during the lifetime of the personality, and under psychical conditions projected as floating visions of the persons sought for, and caught on the sensitive plate?" These things occur not outside, but when the halo or odylic force proceeds from the medium and fills the air.

When we throw aside this earthly house we leave behind us all earthly things—our riches, our homes, and our clothes; but many of these pictures appear with a portion of their earthly dress and personal adornments. So, certainly, they are not the "spirits

of just men made perfect." These do not carry their personal adornments with them! You see at once that they are impressions projected from the memory. Mr. Lobb has a fine head and a vivid memory, and as editor he has in memory many of the great men and women of his day. There is not only his own good work, but the good works of others known to him. When seeking under psychical conditions, with the name of a person comes a picture or personality, and the life works associated with it. Many of the sayings and doings of that person proceed from the sublimal of the soul of Mr. Lobb, and telepathy also comes from the soul's memory and passes through the hand of the medium or writer. These are my definitions. Others may report differently. Pictures stereotyped on the memory become realities, but are mental

delusions and personifications of the mental.

The editor asks whether these spirit communications are stopped. No, certainly not. There are two views on this matter. The question we have been discussing comes through the sub-consciousness of the medium. This is the opening of the forbidden faculty; others may argue as they like. In that case all the higher faculties of the soul and mind are suspended by the opening of the automatic of the brain. It comes through the back door and not through the understanding of the influential—that is suspended. as to the other view that spirits do communicate. Good and holy men and women who like the truth see through the understanding—front door, reflection. We find in cases of affliction and sudden trial personsdo appear and speak by telepathy at times of extreme danger; there is affinity of soul. In death the higher, nobler faculties of the soul are open. In many cases when the Christian is dying the veil that divides earth from heaven is so thin and attenuated that he looks through and sees his dear ones waiting to meet him. (There is no death where love intervenes.) Not a home of flying tambourines, floating accordions and tumbling tables.

"In my Father's house are many mansions." Reader, can you not see in contrast the difference between the aspects of these matters—the delusive and the real. I have more than once tried to impress on the reader this, and upon this the whole structure of spiritualism stands or falls. (We have good and honest men who have taken up the subject, and they are so enamoured with it that with long study they have confirmed its errors, and it changes their whole nature.) Note.—When a medium or psychic opens the automatic faculty by power of his will, he hypnotizes himself. Note.— Again and again I have proved it. All the higher faculties are suspended; he then becomes an automaton, acted upon by another. The controller pulls the strings, who belongs to another order of beings. This being so, God's Word is shut out. He, nor His Spirit, nor the souls that are made after His image, cannot speak through media; it is impossible. Then what does speak through it—a strong delusion. Spiritualism is built on a foundation of sand: a broken reed, and cannot save—the human seeking of the dead instead of seeking their God. Note the parable of the Rich Man and Lazarus. This is the spirit's teaching—that there is an inseparable connection between the mind before and after death—the natural brain is laid aside and the memory and the personality survive. The rich man was anxious to send to his brethren, but there is no passing the gulf, though spiritualists say otherwise. Which is true—they are the Words of Christ? Thus the "Vital Message." unless they learn from Moses (God's Word) and the prophets, but they will not, though One rise from the dead. Many spiritualists defy truth and try to explain it away and the old landmark is moved out of its place. What are they going to use in its place? Reader, this is an eternal question, and yours and my destiny rests on it. Further, "Eye hath not seen nor car heard (why, then, force the veil?) What God has prepared for those that love Him." The glory the believer is to inherit is veiled for the time being, and He Who has inspired the soul will never disappoint. Now are we the sons of God, but it doth not appear what we shall be, but when He does appear by the transfiguring power of His

Spirit we shall be like unto Him.

When John saw the heavenly visitant in Patmos, who came direct from the throne of the Eternal, he fell down at his feet. "Stand up, do it not," he said. "I am one of thy brethen, the prophets." His glory filled the earth, We, if we live of the truth, are now and here building our spiritual bodies. How are we living? We are to become kings and priests unto God. Our little planet is the theatre in Christ, in which is tofight out our eternal destiny with the prince and power of the air. Our home is not where the Rev. Vale Owen has placed us, we are not planetary beings. The counterpart of this, if so-what is the use of living? Our homes are in the stars, amongst millions of the higher and most noble and glorious of beings. If Christ is in us, He is our Hope of Glory. Paul said: "For me to live is Christ; for me to die is gain." The doctrine is one thing—to be in Christ another. "I am crucified," said Paul, "with Christ; nevertheless, I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, Who loved me and gave Himself for me." It is an eternal union. What about spiritualism? The doctrine of Christ is one, to be in Christ is another.

I will turn the reader's attention to spiritualism as supported by Sir Oliver Lodge. I have a number of notes of his work and lectures. He has been interested in the occult for some years and lectured on the various phenomena. In the Daily Mail of January 31st, 1908, an article appeared with the heading, "Message from the Dead," commencing thus: "Like excavators engaged in boring a tunnel from opposite ends amidst the rise of the water and other noises, we are beginning to hear now and again the strokes of the pickaxes of our comrades on the other side."

In these dramatic words Sir Oliver Lodge, F.R.S., Principal of the Birmingham University, made some astonishing statements yesterday afternoon at a meeting of the Psychical Research Society concerning a secret and exhaustive test which that Society has been conducting recently in connection with spiritualism, the principal mediums or automatists, as Sir Oliver termed them, having been Mrs. Piper and Mrs. Verrall. The first lady has been described as one whose fame has spread in all lands, and who has been under strict supervision and competent management over the greater part of her psychical life, etc.—Spirit Message.

"The most important set of phenomena are those of automatic writing and talking," continued Sir Oliver Lodge quietly: and then, amid a breathless pause, he went on: "And what do we find? We find the late Edmund Gurney, late Richard Hodgson and the late F. W. II. Myers, with some other less known names, constantly purporting to communicate, with the express purpose of patiently proving their identity.

. . I am going," continued Sir Oliver impressively, "to assume in fact that our bodies can, under certain exceptional circumstances, be controlled, or directly or temporarily possessed, by another or foreign intelligence, operating either on the whole or on some limited part of it. The question lying behind such a hypothesis and justifying in or negativing it is the root question of the identity—the identity of control."

Dr. F. W. H. Myers died at Rome and he left a letter to be read after his demise (and before that letter was opened a half-dozen mediums stated they had a message from him). Not so. I will direct your attention to a question presently. The late Sir William Ramsay wrote a letter, differing from Sir Oliver Lodge, in the Daily Mail of February 1st, 1903, "Message from the Dead." Hallucination and humbug! They were both eminent in science and members of the Psychical Research Society. He wrote on the doings of the seances and stated his belief that Sir Oliver Lodge is absolutely sincere in what he says. I have no doubt I am conscious that he believes

entirely to be the truth all that he has seen and heard. Personally, however, I can ascribe this so-called phenomenon as hallucination and nothing else. I may mention that I have been a member of the Council of the Psychical Research Society, and have been present at many seances. But I have severed my connection with the Society. Why? Well, because in my opinion, the manifestations developed eventually into the merely "ghostly." I am, in my own mind, convinced that many of these manifestations are

merely humbug.

I had a word with Sir William Crookes. I asked him if it would, in his opinion, be ever possible to establish beyond question the identity of a sender of a message from the spirit world. Sir William shook his head and contented himself with a shrug of the shoulder. He declined in fact to make a statement. Sir William has always admitted there is another race of beings, human in form, but he has never said they are the spirits of the departed soul. This is what is the mystery of the doings at these seances, and this vision of personification is a mental delusion. They are necromancers and belong to another order of beings and are deceivers; they will not become glorified saints. This is the sum and substance of spiritualism. It is mental and Satanic and angelic.

THE MESSAGE.

Sir William Ramsay, Professor of Chemistry at the University College, London, had not seen any of the material manifestations, and thus remained a sceptic. "He took up the question of the principal mediums, Mrs. Piper and Mrs. Verrall, on the extraordinary communications—that of receiving from the spirit or intelligence of the late F. W. H. Myers, who before his death deposited a mysterious packet, the contents of which have never been divulged, with the Committee of the Psychical Research Society. Sir Oliver Lodge in his lecture would indicate that he has actually done so, but that inclusive proof of the identity of his intelligence is still lacking. How is this to be

obtained? Sir Oliver Lodge admits the difficulties

of doing so are enormous. . . ."

"The spiritualistic world is stirred to its depths. New facts or conclusions are awaited with the utmost eagerness. . . . Meanwhile the P.R.S. has decided not to make public the details of the remarkable mani-

festations referred to by Sir Oliver Lodge."

On the reading of these two letters in the Daily Mail I wrote to Sir William Ramsay at the University College and gave some of my experiences. He kindly answered my letter and was of my opinion—a mental delusion, and led to insanity. "In America, its special home, one thing is indisputable—the enormous mental and moral damage that has been done by the cult of spiritualism amongst classes who take up this seeking. We know in special homes there are appalling statistics of lunacy and immorality amongst mediums and

spiritualistic circles."

Now comes the question: Did Messrs. Gurney, Hodson and Myers speak through mediums? From my experience I sav impossible. I have given the many reasons why in the foregoing. Mr. (or Dr.) F. W. H. Myers wrote the famous work, Human Personality and its Survival after Death. I have never read it, but had it a day in my possession. Mr. Gurney was an investigator, and his best known work was on Phantoms of the Living; that is, in cases where persons are in a state of catalepsy or in trance. There are many cases. The soul, the personality so to speak, leaves the body, and is connected with it by a kind of nexus, and comes to their friends in affinity or otherwise, and is seen by the friends in reality. After their appearance they came back to their bodies as they lay in a state of coma. These things happening on this side of the veil, you can understand the material walls of a room make no difference to their entry and exit. Mr. Gurney gives various cases. and also Mr. Hudson in his book. This may help one to understand, when some are in great trial or danger, why their thoughts are of home; and in dving, just before the change is taking place in the

physical, the thought is carried home to their dearest, as in the case of Lord Brougham, the son of Canon Wilberforce, and others. Note.—Spirits of the living outside the veil. What do we know about our true sublimity, the latent force of our true selves? Dr. Hodson was a strong opponent of the theosophical

pretensions of Madam Blavatsky.

Now if communications from these three gentlemen were received it would put wireless telegraphy in the shade. But these messages do not come through the understanding. This is the blinding error in all these communications. When the medium is in a sub-conscious state, he becomes passive to intelligence outside himself; all higher faculties are suspended. Here, then, is the crux of the matter; another order of beings takes the control and are said to be the spirits of the departed. These deceivers read the open memories of the seekers.

They have the art to personify the person sought for. They are real hypnotists and can do on their side as hypnotists on this, and by suggestion do more than mortals think. At the first seance Mr. J. Lobb attended, he saw a musical instrument pass through the ceiling in the room where the seance was held—matter passing through matter. The physchic under these conditions becomes in a sense an automaton.

and the controller pulls the strings.

The late Mr. W. Stead, a journalist, was liberal to those who differed with him and gave full space within Reviews, and he was the writer of Borderland, a very wonderful book on spiritualism. He was a disciple of the same and instituted Julius Bureau. On one occasion he stated that he had received communications from the late Mr. Gladstone and Cardinal Manning. Mr. Adolphi Smith took up the question and wrote in the Contemporary Review. I will not enter into the discussion, he states as he has studied the question—that the sublimal consciousness and telepathy, which is of the sublimal (of the ego), was sufficient to explain all psychical phenomena. I am of his opinion—and that is from my own sublimal

experience. These messages came from his own memory, though Julius controlled telepathic writing below the plane of his own consciousness. In *Borderland* he gives cases of mediums who were under the control of several personalities. And how about their identity: Are they crafty personifications of floating persons on the mind of the seekers and of the medium?

I now refer to Sir Oliver Lodge and his work, Raymond, or Life and Death. I read the review of this wonderful book in Christian Commonwealth. I have also read Sir Oliver Lodge's article twice over in the Hibbert Journal of April, 1917, and at the index of the Journal there is an able article by Eleanor Mildred Sidgwick. Now, besides this article of 1917, an article from the same Journal of April, 1911, by Dr. Percy Gardner, on "The Sub-conscious and Super-conscious," I referred to in the early part of this book. It was out of print and was kindly lent me by the doctor.

That article should be republished. It would serve a purpose just at this time. Now, one of the best books on spiritualism was written by Sir William F. Barrett, F.R.S., entitled On the Threshold of the Unseen. There is an honest ring about it and it gives vou a trustworthy experience of the many who have dabbled into these mysteries. A companion to this book was written by G. H. Pember, M.A., entitled Earth's Earliest Ages. This book traces the work of Satan from the earliest ages down, but many do not believe in any devil. Read the daily press and note the pictures and its readings follow the craze. The desire is for a purer literature amongst the people. See what spiritualism has done and is now doing. This book treats spiritualism in a masterly way,—then Buddhism and then theosophy: these are in twain with spiritualism.

I was commenting on the subject to my Minister, who said: "I have Raymond and will lend it to you." I was only too pleased to accept the book. This is a wonderful book and has been the source of comfort to many who have been borne down with sorrow at the loss of their loved sons, and the fathers of many

who have sacrificed for us and laid the foundation of a new Empire. The early part of the book on home life is beautiful, and the esteem in which Raymond was held by those who knew him best. His letters from the Front are most interesting, but the one thing that struck me most was his personal life. It goes far beyond what any medium can say. That is the mark notes in his Bible. The Bible is the best companion any young man can have. I have been a Bible reader morning by morning with few exceptions for over 50 years. I read every passage that Raymond had marked in the Grand Old Book. These passages were the echo of his soul; they are beautiful; they are the echo of every soul that loves the truth. I shall not say much on the "Supernatural Portion"; I have already expressed my personal views on this book. The various mediums' reports are similar to those of the Rev. G. Vale Owen in the Weekly Despatch. The future world, in many respects, is said to be a counterpart of this, with manufactures and the like. It reminds me of a lady lecturing on a similar strain and a listener asking the question of the lecturer, "Is there any undertaker there?"

Now to return to the book. The intermediate articles are full of instruction; the one on the "Outlook on the Universe" is full of hope; and the article on the "Christian Idea of God" is excellent, especially

to anyone who reads the Book of books.

Note. I will now turn to another writer, Maeterlinek, who deals with the various aspects of theosophy and spiritualism. On the latter he writes with a sympathetic readiness to be convinced, but is at no pains to conceal his disappointment with the results so far achieved. "Of what use is it to die if all life's frivolities continue? Is it worth while to have passed through the terrifying gorges which open on the eternal fields? I should choose for those whom I love the august and frozen solitude of the everlasting mothing."

Copy of letter from Dr. Mott, who gave me kind consent to copy the picture of the brain:—

25. Nottingham Place, December 7th, 1919.

Dear Sir,—

In reply to your letter of the 4th instant, I am pleased to permit you to use the diagram of the brain you refer to.

To me a mind without a living brain is as incomprehensible as a living brain without a mind; the two are inseparable.

There can be no mind without memory and no memory

without body.

I cannot, therefore, believe in spiritualism. The hearing of voices of departed souls is to me explained by a desire, or a wish fulfilment so intense that the silent thoughts are projected into the external world.

This is a common feature of mental disorder, and when it leads to anti-social delusions constitutes one of the principal

symptoms of a deranged mind.

Spiritualism to my mind is based upon auto-suggestion, and I am glad to learn that you are taking the view that spiritualism is based upon the subjective attitude of the individual who as it were hypnotises himself.

Yours faithfully,

FRED. W. MOTT.

SPIRITUALISM.

The High Road to Madness.

A Neurologist's Condemnation.

"Risky Things."

Dr. Haydn Brown, a London neurologist, lecturing to the members of the Magic Circle at Anderton's Hotel, said that people who followed "spiritualism" were on the high road to madness.

"Many of my patients," said Dr. Brown, "received their first mental shock at spiritualistic seances. They are risky things for the human mind, and would-be

believers attend at their peril.

"The disorder is progressive. It starts with illusion, emotional interest in the proceedings, followed by a mild form of neurosis caused by the anxiety of the subject to believe. Then come delusions and finally hallucinations. One spiritualistic enthusiast ended up by hearing voices coming from every man-hole in the street until he was terrified to leave his house.

" No Evidence."

"In my profession I have searched into the minds of tens of thousands of persons in order and disorder, and have found no evidence that there is communi-

cation with the spirit world.

"'Spiritualism is going to be explained and smashed to atoms in a very few years. Many of the phenomena' can be explained by the fact that the brain of a person in a trance is very much more active than in the normal state. The faculties are enormously exalted, and the medium can call to mind things which have been forgotten ever since childhood."

Dr. Brown said a clever hypnotist could get a medium's brain working in three directions at once, and it was the uses of this advanced psychology that had deceived many eminent men where the rattling of tambourines and rapping of tables had failed.

Before I give more of my personal experience, I will give a series of important notes as follows:—

PYSCHO-ANALYSIS PERIL.

State Inquiry Suggested by Eminent Specialist.

"If the public could only realise the dangers surrounding psycho-analysis in certain cases they would be very chary of submitting themselves to this so-called method of treatment," said Dr. Risien Russell, the eminent nerve specialist, who, in a lecture at the Institute of Hygiene, suggested that the State should investigate the question.

"It is time the public were warned of a danger of which they have little knowledge," Dr. Russell added.

If psycho-analysis has a right to the claims which some of its exponents contend, then it is high time the State investigated the question. It cannot be admitted that, because the War Office gave its sanction to this treatment, it must be put upon the civil population without much more careful scrutiny and supervision."

PSYCHICAL WONDERS.

Spiritism or Suggestion?

The most unconventional of all the Drew Lectures on Immortality was that delivered by Dr. J. A. Hadfield, the well-known psycho-therapist, at the Memorial Hall, London. To a crowded and astonished audience Dr. Hadfield told how he had made men believe they had floated in the air and had seen others float; had convinced soldiers that they had been speaking with the spirits of dead comrades; and had made others believe they were paralysed and anaesthetised—in short, had produced all the phenomena which spiritualists adduce as proof of their "new revelation." And the explanation of it all, says Dr.

Hadfield, is "suggestion."

Dr. Hadfield's lecture was, in effect, a cold douche for spiritism. It was based entirely on his own remarkable experiments in suggestion and hypnosis—suggestion being defined as "a process by which ideas are introduced into the mind without being submitted to the process of criticism." Dr. Hadfield simply tells his subjects (after getting them into the right receptive mood) that they will see or hear such and such a thing. The suggestion works on their sub-consciousness with the power of an actual experience. Dr. Hadfield read a dialogue between a soldier and his dead chum—beginning, on the spirit's part, with the question: "What about those boots?" He showed it was quite possible for the "medium" to be really surprised by the things which welled up out of his subconscious

memory. Dr. Hadfield's argument was that spiritism is not scientifically proved. It ignores "the law of parsimony": the axiom that of all possible explanations of a phenomenon the simplest must be accepted —that most in sympathy with the known laws of science. In these cases suggestion, not spiritism, was the simplest explanation. Immortality was not likely to be proved by the "science" of the spiritists. Dr. Hadfield preferred to turn to intuition—to the "urge for completeness," which is observed both in body and mind. He introduced here the Freudian theory of dreams as the completions of unsatisfied waking impulses. "We are rising out of the obsession of science, and realising that there are impulses in the soul under its present conditions that nothing but a life hereafter can satisfy."

"SPIRITUALISM GONE MAD."

Father Vaughan on Prying into the Great Beyond.

"Never since the world began was there so dangerous a time as the present for indulging in the perils of necromancy," said Father Vaughan, in a sermon at Farm-street.

To those who had given themselves the trouble to study the subject impartially, he said, it was evident that even when sitters were in possession of a message from the other side, they could not be sure how much of it originated with the communicator, how much was due to the control, or how much to the subconsciousness of the medium or to those who came to see and to hear.

The human family had gained nothing so far, but had lost much, in trying to lift the veil and to see into the Great Beyond. Who would venture to tell the number of persons who had been mentally unhinged, morally undone, and physically ruined by attempting to force the locks of the gates of Death, and to pry into the secrets of God?

WIRELESS OF THE MIND.

"Unworthy" to Employ it for Spiritualism, says

Archdeacon.

There was no greater proof that we were made in the image of God than was afforded by that marvellous Marconi apparatus of the higher brain, said Archdeacon Gresford Jones at the Church Congress at Leicester.

By these means our spirits, when sensitive enough, could receive messages or wave currents from the

spirit of God.

"It is unworthy to follow the bidding of Sir Arthur Conan Doyle or Sir Oliver Lodge, and to prostitute this marvellous inner mechanism to less noble ends," said the Archdeacon. "We can all of us take contact with other spirits just as in the region of our affections we can only too easily indulge in wandering loves."

By ARCHDEACON WILBERFORCE.

Modern Witchcraft.

There was another strong protest against spiritualism at St. Paul's. "The devil has a mysterious power still over persons and places and things," said Rev. J. A. V. Magee, Vicar of St. Mark's. Hamilton-square, in a sermon in the Cathedral. Demoniacal possession, he continued, was not switched on to a side track after New Testament days. It was with us still. Men and women were obsessed by evil agents. There were curses upon people and places and things. Those people who were guilty of witchcraft, who indulged in spiritualism, table turning, planchette rapping, and the whole jargon and paraphernalia of their system, were doing they knew not what, because it was still possible for the spirits of evil thus to get into touch with human souls and take possession of them. "Oh, you, if there are any here.

who lightly embark upon that dangerous enterprise, remember we denounce this witchcraft, not because there is nothing in it, but because there is something in it—aye, too much, because we believe that there are hidden forces of evil waiting in this unseen world, which is so near to us, for their prey, and waiting to find a lodgment in the human soul."

DR. ORCHARD ON MODERN SIMONY.

The Spiritual and the Psychical.

"The subject of the sermon," said Dr. Orchard at King's Weigh House on a Sunday night, "is 'The Vanity of Attempting to Exploit the Holy Ghost." In speaking of the sin of Simon the sorcerer, he insisted on the need for a clear distinction between spiritual and psychical power. There was a widespread attempt to-day—in some respects quite legitimate and scientific —to explain the spiritual along purely psychical lines. By some people the transfiguration of our Lord was even spoken of as a seance, His resurrection as a materialisation, the power of suggestion was invoked to explain the miracles, and auto-suggestion the value of prayer. But Dr. Orchard pointed out that not all the miracles were explainable on the ground of suggastion, and that it was not possible for a man to accept such miracles of healing as might be explainable on that hypothesis and to reject such others as were not, such as the raising of the dead.

SIR A. CONAN DOYLE'S VIEW OF MIRACLES.

Author Describes Christ as a Psychic.

In his lecture on "Death and the Hereafter," in Queen's Hall recently, Sir Arthur Conan Doyle described Christ as a psychic. "His miracles were not sporadic things, but marvellous things executed by the exercise of a force which we all have, but which

He had in the highest degree. Christ chose Hisdisciples not for their virtue or wisdom, but for their psychic power, and three of them were always with Christ when He performed a miracle, as though their

presence were necessary to complete a circle.

"Granting that Christ was a medium," said the lecturer, "there was a further meaning to His acts. When the woman touched the hem of His garment, Christ was a healing medium. Power passed out of Him and He was conscious of it. Similarly, when Christ was asked a catch question about the woman in sin, He hesitated in replying, and during this hesitation He called on all the Divine reserves of knowledge.

"He did the last thing one would expect," said Sir Arthur. "He wrote on the sand. What did it mean? Christ was an automatic writing medium."

Christ a psychic, an automatic writer! To make such a statement is a great mistake. A psychic, when under control, suspends his soul, his higher self, and opens his lower self to Satanic agency.

When Christ wrote on the ground against the woman's accusers (the law), He wrote with His understanding. A medium has no understanding. (Please note Transmediumship, which follows the next note.)

EXETER SPIRITUALISTS.

Mr. Lobb and Cecil Rhodes.

Mr. John Lobb, of London, made his third and final appearance before Exeter Spiritualists, addressing a crowded congregation at the Marlborough Hall.

Mr. Lees, of Ilfracombe, presided.

Mr. Lobb said when he began to speak on this movement two years ago that day the Press followed him up and indicated that he was not far from the institution over which he had presided—the lunatic asylum. He had lived through these criticisms, and freely forgave his critics. He found on reference to

his diary that in the past two years he had delivered 18,000 addresses and spoken to 40,000 people on this all-important subject. He regretted his life, and that he had not come to the truth and the light sooner. But since he had come to the knowledge of spiritualism. he offered a private thanksgiving service for his conversion. Oh! the sights he had seen at seances. They had safeguarded the conditions of their seances. because the sainted dead would not come back to moral pigsties. They would not come to satisfy curiosity-mongers. To get the spirits to come back persons must be physically clean, pure minded, clean hearted, spiritually minded. They had such a sweet circle lately. Cecil Rhodes came to them and said his object was to warn his sisters against the avarice and ambition that had governed his own life. He was now an empty shell and saw the folly of his past life.

Thomas Smith, the publisher, had come back also to warn people to be, as he had been, lifelong teeto-

talers.

Spirits came back and helped the living with advice, and ministered to their temporal necessities. The dear, good, orthodox people, even the bishops, the archbishops, the deans, and the great dignitaries would exclaim when they got to the other world: "Dear me, what a mistake I have made. Where were my eyes? Where were my senses? What was I about on earth that I did not realise this great truth before?"

TRANSMEDIUMSHIP.

Dr. Ellis Powell published recently in the National News a series of articles on spiritualism, and in one of them he gives his experience of a transmedium, as follows:—

Dispelling a Trance.

"I have myself heard and carried on many conversations with them after the circle had been broken

up, and I had entered the cabinet for the purpose of rousing the medium. He himself is totally inert and unconscious, but the voices are quite distinct. This state of affairs, however, will only last for a few minutes, at the end of which there will be a peremptory intimation from the 'control' that the medium must be got out of his trance.

"This is done by a series of passes made in the upward direction. After a few the medium will begin to stir uneasily, and as the operator goes on there will be convulsive movements, ending at last in the medium opening his eyes. His manner is almost invariably that of a person who is wakened out of sleep amid strange surroundings and cannot understand for a

time where he is or how he came there.

"I have again and again seen the medium painfully startled as he looked round on recovery from his trance. He was thrusting out his hands as if to protect himself, and calling, 'What is it? Who is it? What is the matter?' with other similar ejaculations. A glass of water given at this moment generally has a soothing effect. It must not, however, be offered too soon or otherwise the agitated movements connected with the emergence from the trance may lead to the glass being broken.

"Within my experience the premature presentation of the glass of water to the medium not yet sufficiently out of his trance resulted in a piece being chipped out of the tumbler by the convulsive closing of his jaw upon it.

"During the whole period of the seance the medium's spirit has, of course, been out of his body, standing at the side, while his place has been taken by the

·control."

After giving you the foregoing notes, I think the best authorities on psychal matters are the late Sir William Crooks and Sergeant Cox, deputy judge. The latter writes as follows:—

[&]quot;I have preserved careful notes of 127 experiments

in psychism, tried for purposes of science only, with strict regard to scientific methods of observation, and the great majority of them with the assistance of practical scientists. In the course of these investigations, which have extended over a period of 12 years, I have witnessed all the alleged phenomena under the strictest tests scientific ingenuity could devise, coming to the inquiry without prejudice or prepossession, and with no other desire or prompting than for the love of science, to ascertain what the truth is."

After his many experiences note the following: "The inconclusive conclusion is that we know very little about it. Probably there is some fundamental error in our reasoning, or we build upon a wrong basis. When the truth is found, doubtless it will differ entirely from anything we have ever conjectured; and when we learn it we shall be surprised at its simplicity, and wonder that it should not have occurred to us before. We start with certain assumptions as to man's structure and the structure of the Universe, and the nature of matter and non-matter (or spirit), upon which assumptions we base all our reasonings, and try to account for all the facts and phenomena we witness. If we err as to these assumptions, we may readily understand why it is that we fail to find a clue to the causes of the phenomena, and why ingenious conjecture based upon some facts is, almost as soon as proved, contradicted by some other facts.

"The touch of fingers is often felt; hands are sometimes seen. When held, they are found to be soft, warm, moist, seemingly true flesh and bone. If forcibly held, they are withdrawn by force or they melt in the grasp. The strongest man has never yet succeeded in retaining his hold, although apparently of the hand of a child. When seen—as often they are—they are invariably of an ashen grey hue, quite unlike that of any living hand, but perfect in shape and motion. A hand can be seen playing an accordion, striking the keys of a pianoforte, carrying a flower from one person to another, ringing a bell, winding

up a musical box, writing with a pencil, patting the cheek, pulling the hair. One remarkable experiment was witnessed by the entire of a party of 11 persons. It was on a summer evening on May 23rd, 1873, at the private residence of a friend. It was in full daylight. The table at which we sat was by a bow window, over which muslin curtains were drawn to exclude the sunbeams. In the centre of the table was a vase filled with spring flowers, among which were some large branches of lilac. Suddenly the curtains moved. A hand emerged out of the daylight and drew them aside, first one and then the other. Presently a hand—as of a delicate lady—appeared passing over the table. Slowly it moved before our wondering eyes to the vase of flowers. With finger and thumb it took one of the pieces of lilac and made repeated attempts to break the flower from the branch. But the wood was stout and half a minute, at the least, was occupied in bending and twisting the branch, shaking and almost upsetting the vase in the process. At length it succeeded. Then it carried the plucked flowers across the table to Lord D., who was sitting by my side, and placed it in his hand, not six inches from me. I requested that it would touch my hand. It moved to me, patting it thrice, during all which actions I and the others examined it curiously and closely. It had the cineritious hue above described, but in all other respects it was a perfect and beautiful lady's hand. I could distinctly see the blue veins and the pink nails. Its touch was warm and soft. The daylight fell full upon it, and it was as distinct. definite, and apparently as solid as any hand upon the table. I could discern no arm. The hand was plainly visible as far as the wrist, but there it seemed to end, not with a definite outline, but melting away, as it were, into a hazy cloud or shadow. It returned across the whole width of the table—a space of eight feet—as slowly as it had come, vanished, and we saw it no more. That it was not an illusion is proved by this, that it was beheld by all with equal distinctness, and all agreed in description of it. It was not

seen, in broad daylight, by eight persons, at the same time and doing the same acts, and the large sprig of lilac that remained in Lord D.'s hand, and the broken bough in the vase, testified that an act had been done which could not have been a mere imagination, and a force used which could not have been fanciful. During this phenomenon the psychic was with us at the table, lying in his chair in a condition of profound trance, far from the hand we had seen, apparently

unconscious and certainly unmoving.

"The hypothesis seems strange and startling when first presented, and would be at once dismissed as utterly incredible by those who had never witnessed the phenomenon. I cannot call it their conclusions. for to that stage their judgment has not yet advanced —but their opinion inclines strongly to this, that the traditions of all mankind are not so baseless as we of the 19th century have assumed, and that this world of ours is really inhabited by another race or other races of beings, invisible and impalpable to us, as it may be we are to them, save in certain exceptional That these existences are our inferiors in conditions. intelligence. That being of non-molecular structure they are subject to physical laws other than those that govern molecular structure. Under various names and with many different attributes of powers, the existence of some such non-human intelligences has been recognised by every family of the human race, is a part of all religions, was believed by the cultivated old world, is asserted everywhere in the Bible, is proclaimed by our Saviour Himself, is the tradition of all the Christian Churches, was accepted by our forefathers as an unquestioned truth, and has been repudiated only within the memories of men now living. If there be any truth in this universal creed, if the Divine authority for it be accepted, as by every Christian it must be, an explanation is found of all the phenomena not explicable by psychic action.

"With reference to other phenomena that cannot be so accounted for (although far from having formed an opinion), the inclination of my judgment, upon a review of all the evidence, is in strict accordance with the teachings of the Bible, and the records of all history—that they are due to the agency of some non-human beings who inhabit this earth with us, but our inferiors in intelligence—beings of non-molecular structure, and, therefore, imperceptible to us. But whether they be, as they have been variously termed, angels, demons, Pucks, gnomes, Souls of the dead, imperfect Souls not yet embodied (as the theosophists contend), there is absolutely no evidence. We must still be content to collect facts by patient and protracted observation and experiment, before we can venture with any confidence to broach a theory."

I will broach a theory and give facts.

First, Mr. Cox in his long experience on Psychism left him still wavering at his still deeper mysteries, and he pursued his course on mental and science lines. The Bible teaching and history for the time being was evaded, but he made some reference to it in his concluding statements; he ignored spiritualism altogether, and asserted that the various controls were not from the spirits of the departed but from another order of beings. Sir William Crooks was of the same opinion as to the beings of another order. At seances under abnormal aura, and under transcontrol (Mr. Cox at his last seance was under trance control) there is a change and suspension of the normal senses. These things never happened outside a seance, they came from and through the psychics. and left with them. Some seekers when imbued with the aura of the controlling agency are biologised: these intelligent controls manifest skill and a precision in handling material things, keeping free from injury and accident.

Stone walls and closed doors do not bar their ingress, and being enswathed in this aura, miracles are

performed.

When I related to Mr. Cox the last time I saw him

some of my experiences as psychic he was startled and he made the request that I should never publish them, which in the further writings of my experiences will follow. These uncanny intelligences, of which I shall speak further, are to my mind, emissaries of a fallen race-Satanic, and from the Prince of the Power of the Air. They are of the seed of the serpent, come to us in modern days in most subtle forms: they are of the old heathenism, which is at the root of the downfall of nations. They ignore the living God and worship devils, they sacrifice to them, and are obscessed and possessed by them. We read of them in Bible history: "It is the mystery of iniquity." "Even Him who cometh after the working of Satan. with all powers and signs and lying wonders, and with all deceitfulness of unrighteousness in them that perish, because they received not the Love of Truth that they might be saved, and for this cause God shall send them a strong delusion that they shall believe a lie." These things are of the devil, "who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he is God, sitteth in the Temple of God, and shows himself as God." "What of Spiritualism." Now for my experiences as evidence of the above.

MY PERSONAL EXPERIENCE.

I entered upon this matter of spiritualism unwittingly, and the late Sergeant Cox, after my interview with him, took me to my first seance, and, writing as I did on the "Soul Question," I became intense on the occult; I took in its periodicals and books—their numbers they are legion. I became acquainted with some of the mediums of my day—Hern, Williams, Morse, the trance speaker, Miss Cook, the clairvoyant, Miss Houghton, and her spirit drawings, when exhibited at New Bond Street, London. I had a long correspondence with this lady, and the spirit photograph of her and her sister, Zillah, who controlled her hand.

I formed the friendship of Miss Houghton; she was an artist and an automatic painter. The

control was that of an artist sister who had passed the bourne. This she believed. The paintings were exhibited in Bond Street, London. (I am speaking of nearly 50 years ago). She would sit and the hand would select the colours without any effort of her own. The paintings were mostly monograms. Every soul has a different one. They were entwined in many ways, with beautiful blending. like knots of chineal, with her spirit sister, who was said to control her hand to design and paint. I had a pile of her letters to keep me in touch with what was of interest. Her book was most interesting of spirit flowers, etc. Such designs, colours and forms, floral emblems and tints were unknown to nursery gardeners. I was not psychic then. Now I should say they were the work of her beautiful soul, the latent of the sublimal—her true self. How about the sister's spirit? (That has been already explained. It may be interesting to know that Sir W. Crookes was the inventor of the radiometer, which is the product of a psychic experiment).

After leaving the paintings I was introduced to a gentleman and attended a seance of the Dalston Inquirers into Spiritualism. They were a party of ladies and gentlemen; there were several of them psychics and two lady clairvoyants, one of the latter being Miss Cook. There were two round tables in the room and two parties. I sat beside Miss Cook. It was a dark seance. There was considerable motion of the table. Mrs. R-n, a fine lady, had her chair taken from under her and she was taken bodily up and placed down on the centre of the table. Miss Cook exclaimed: "Oh, what's the matter? I see a friend clothed in bright raiment." (My hand was resting on Miss Cook's.) "Behind you there is a Malay gentleman." To her vision the room was bright, but to me it was dark. Whilst conversing the three chairs were removed from under us, and Miss Cook was taken up so far in mid-air, drawing up my arm as I held her hand during the suspension. You may think of the law of gravitation. These invisibles with spirit-





hands held her up. At the other table one was entranced; the table began to move and was carried against the wall of the room. The other motions of the tables I will leave. One thing I noticed, looking at Mrs. R., the clairvoyant, her eyes were to me partly luminous, and when the seance ended a kind of veil came down over the eyes. There must be a

change in vision under psychical conditions.

All these wonderful phenomena are carried out with intelligence and precision, an accident rarely occurs; some are more psychical than others. Some can see hand-lifting and pushing the tables, carrying the chairs, etc. Here is a piano playing, the notes or keys are seen to move: another sees the spirit's hand playing. If the instrument is closed the cover makes no difference; the material of the cover does not arrest the spirit hands—they go through matter and play through material things. There is no law which can explain these mysterious doings. Are they the spirits of our departed? No! we are called to a much higher and nobler existence?

The first book I read was the Hon. Dale Owen's book on the *Debatable Land*, footfalls on the bounds of another world, and the last book I read was **Professor Zoland** on *Transmental Physics*, translated

into English by Gerald Massey.

Making further reference to spirit photography, it was first brought to our notice by Mr. Beattie, of Clifton. Certain figures made their appearance on the negative unaccounted for, and they appeared when a psychic or medium was in his studio. Psychic, so-called, possesses a vital nerve force, gathered from some surrounding element different to our own, and generated in the nerve centres, exercised and projected beyond the limits of our body, and may be called a nerve atmosphere, and through this medium the pictures appear on the plate.

There are no spirit pictures without a medium.

The late Sergeant Cox sent me a photograph of himself, taken by Mr. Hudson, and over his head there are two little cherubs looking down from the cloud,

and he said one of the faces was that of his departed child. The explanation of this is given in the foregoing article referring to William Trenchard. Mr. Cox went to Mr. Hudson for the express purpose of seeking a manifestation, and the face of his child was in his mind, and thus appeared in the cloud and on the negative.

I became acquainted with a young man, an amateur, through a friend, who took these photographs when various mediums were present. I had some 30 of these photographs handed to me; they were not only said to be impressions of spirits, but various devices ejected from the mediums and from the minds of the sitters who sat to be photographed.

To my mind, this is the key to the mystery—simply

ejections of mental or thought pictures.

Before I became a psychical and automatic writer, I had about three years of investigation of spiritualism. The facts that I have gathered were to me, like many others, a new revelation, and I printed a small pamphlet, stating what led me to the subject—what I heard, what I saw, and my conclusions—one of the strongest arguments in its favour. But when I became an automatic writer, I saw the evil, and the book which was contemplated some accident happened to at the Printing Office which spoilt the sheets; not more than six books were bound. I was always thankful for this, as I had associated it with evil. I at first regarded it as a revelation. I had some correspondence with the late Mr. Wm. Stead, who noticed my books, in his Borderland. On one occasion I paid him a personal visit, and posted in his office were the photographs of many of the literary men of his day; if there was a clever man, Mr. Stead knew him, and most of them knew Mr. Stead. He was a disciple of spiritualism and instituted the Bureau of Julia. After some conversation, he pointed to me the photograph of Julia, who controlled his hand. He began to speak of telepathy, communion of spirits, and also communion with friends in the flesh, and asked me my experience. "Mine is the same as yours," I said. "Normally, I think as other men, but under control I know all about my friends, their thoughts and their doings." Now, if this were general, society could not hold together for a single hour. It is not very pleasant to know the secrets in the thoughts of others; and here is the key to many of the messages which are said to come from spirits of the departed, but they are nothing more nor less than the thoughts that arise in the subjective and, through the medium, from the minds of others. This not only applies to those around you, but those who are en rapport with

you at a distance.

In my early experience, after leaving Mr. Sergeant Cox at a seance, I went to Southampton Row to hear Mr. Morse, the trance speaker. I knew nothing then of the phenomena, but in after life I unravelled the secret of his power. There was an intelligent audience present. When he appeared, he gave a short address and then retired to a chair. There were a few twitchings and he came forward and addressed the audience in trance on a philosophical subject. After about a quarter of an hour ne went back to the chair and released himself. He then passed into a second trance and came forward and spoke in another personality. Please understand he had power over himself to will his condition, but he did not know what he was speaking about, in fact it was self-hypnotism; and when the lecture was over, I stood up in the meeting and asked Mr. Morse if it was permissible to ask questions. He said: "Certainly." I stated that I was a stranger and seeking to know. let me say you have spoken to us in two personalities. Did you, while you were in the trance state, know what you were talking about?" He answered: "I had no knowledge of the statements." This is another phase similar to that of automatic writing; the writer, while he is in a sub-conscious state, knows nothing of the message until it is written.

To assist the reader, I will give a case in analogy, as in a person mesmerized or hypnotized. The subject

is negative to the operator with the stronger mind, the patient is put to sleep, the soul and all the higher attributes of the subject are in abeyance, and the operator acts on the automatic of the brain. His subject does what he bids—that is to say, the operator is in possession of two brains, his own and the subject's, who acts as if the body belonged to the operator. I could give you numbers of illustrations of extraordinary things done by the subject, of which he has no knowledge in his abnormal state.

THE INFLUENTIAL AND THE AUTOMATIC.

Physicians divide the human brain into two sections. not from the front to the back, but transverse. The frontal part is called the influential or the intellectual part—hearing, seeing, reflection, construction, reason, veneration, conscience, and the will; these are the higher faculties of the mind. The back part of the brain is termed the automatic. The sin of automatic writing and trance speaking is as follows: the opening of the forbidden faculty, the back door so to speak. When the psychic is an automatic writer or a trance speaker, this most important, what does he do? He suspends all the higher and nobler faculties of his mind-reason, conscience, will,-and the will is the means by which man speaks to God and God speaks to him. Then what does he do? He shuts out God. he shuts out the Word of Eternal Truth, and the automatic writer, though he is not mesmerized by an operator, he opens his mind to other intelligences, as well as to the emissaries of Satan. This is the curse of spiritualism. The whole thing is not from heaven, but from evil. The prince in power of the air, and all the messages in the sub-conscious state, in many cases come from radio impression, not only from human beings, but from the powers of darkness. This is another key to the mysteries that are deluding and bewildering the people who seek these communications.

We have been writing and speaking more of the mental side of the question, and in so doing we do not know the deeper secrets of the mysteries. We have only so far touched the fringe of the sublimal and the innate—the latent,—and the deeper secrets are beyond our finite conception and are best left alone.

MATERIALIZATIONS.

Now we will say something of another phase of spiritualism of which there is a long list,—that of materialization. I have never witnessed any of these phenomena, where the so-called spirits gather the waste material from elements and clothe themselves.

With some mediums they come out from the side, one after the other, and walk in the presence of the company, and talk and feel like solid human beings. These phenomena were part of the disputes between Archdeacon Colley and Mr. Maskelyne, and these manifestations were a travesty of the delusions, as were enacted on the stage at St. George's Hall. I followed the trial. These writings may offer a solution to the mystery of the occult.

At the first of these delusions at the exhibition I believe Archdeacon Colley was present. I was present at the second and saw the spirit, so-called, come out from the side of the medium and pace the platform. At that exhibition a little book was handed to the audience, which I have in my possession, giving their

view of this vexed question.

SIR W. CROOKES AND SERGEANT COX.

Now to another phase of the phenomena, which took place in the home of Professor Crookes with Sergeant Cox, the psychic being a Mr. Williams, who came alone in a cab, wearing an ordinary evening dress. Confederacy was impossible; no one was present but Mr. Crookes and myself. Personal action by the psychic was impossible. We sat on either side of him, Mr. Crookes holding one hand, his foot on the psychic's foot, and I did likewise on the other side. Both of us assert positively that our hold on him was never relaxed for a moment in this position, precluding the impossible confederacy by machination or use of the

hand or foot by the psychic, or moving an inch from his chair. The following phenomena occurred. You must please understand first that Mr. Sergeant Cox was a judge and a gentleman of no mean intelligence. Crookes was one of the highest in science. happened was that an armchair, a heavy oak diningroom chair, was brought from the other side of the room, a distance of 7ft, from us, and placed upon the table, at which we were seated; a large china jug. nearly 2ft. high and weighty, was brought from the sideboard and placed before us; a heavy musical box was wound up, lifted from the table and carried round the room, playing the whole time; a hand bell was repeatedly taken from the table and rung violently at each corner of the room and up at the ceiling. Asking that it might be brought near to me, it was immediately brought from a distant corner of the room, then circled round my head for several minutes, ringing most furiously, until I was almost deafened by the noise and begged that it would cease the din, a request refused for some time. My watch was taken from my pocket, wound up and returned to me; many lights like small shooting stars or tiny rockets continually descending from the ceiling to the table and ascending from the table to the ceiling; all the customary sounds and motions attended this phenomena, similar to that already reported.

"The world is all a fleeting show, For man's delusion given."

In the course of my writing, I will give the results of other seances, but I will write on the one now recorded first. The two gentlemen named at the seance were sitting under abnormal conditions. Powerful mediums, who are perfectly honest, do not understand the meaning of their own powers; they eject from themselves an abnormal atmosphere, in which these manifestations take place. We are ourselves denizens of three worlds, from the upper and the under, in a sense veiled from us. We speak of the present world as being surrounded with ether, which is a

ponderous body pervading all nature, through which wireless telegraphy operates. The under world, if I may so speak, and the upper world have their environments, in which intelligence survives. The medium, so to speak, has opened an unforbidden faculty and a forbidden avenue-the automatic,-and through the influx of the under-world, this influx of evil, an abnormal condition, all these miracles are performed, and all of them are directed by some intelligence. Under abnormal conditions they are not in their right senses, they see with their eyes and hear with their ears and have a different sense of touch—their senses are perverted. We are told in Scripture that Satan can become an Angel of Light, so as to deceive God's very elect—they are on forbidden ground. The Apostle says that we wrestle not against flesh and blood, but against principalities, against powers, against rulers of the darkness of this world, against spiritual wickedness in high places, and we are told to take on us the whole Armour of God-that we may withstand in the evil day. The reverse of this is that we open the avenue, lift the veil, and are in the enemy country. The sub-conscious state is the avenue to the subjection of the soul, the unmasked part of the soul's memory.

Now let me say that Satan is the Prince of this world, and the Power of the Air, and works in the hearts of the disobedient; and all this demonology is an impulse from the hells. We are given to understand that they have a Government, Councillors, and Emissaries,—this we learn from the Old Testament

and the New.

THE LATE SERGEANT COX'S CONCLUSIONS.

Now, to come back to Sergeant Cox's definition of the whole affair, after his writing the many books and his long experience in psychism, his views were materially altered. The last time I met him, after a long correspondence, was at the station at Taunton. He was a Taunton man, and put up for Member of Parliament, and by some mistake of his agents was defeated. We paced the platform together waiting for the train, and as he led me to my first scance, I told himsomething of my own experience as an automatic writer, and he made a request that I should never

publish them. Then he began as follows:-

"Persons who have to do with these matters are sometimes dreaming while they are awake, and after my long experience in psychical matters, I have given over the psychic force view (or soul force) that the soul of the medium could leave the body within certain radius and perform these feats, and I have come to this conclusion—that they are not from the mediums nor from the spirits or from the dead, but from another race of beings, who are not of this world." This is my own conclusions from my own experience, and derived from a very different source, which experience I have yet to record, an experience in which I nearly lost my life, but through mercy was spared.

Here, let me say that in my first experience of spiritualism I pursued it as others with honest intent, and was blinded with all these miracles and delusions. When I became an automatic writer, I passed into the sub-conscious stage—this is the most dangerous and the most deluding,—and when I was awakened to the evil, I destroyed nearly everything I had written by fire, with a few exceptions; and in giving it up, I did not altogether give up my automatic writing, but the communication with spirits or unseen intelligence. I could write for hours with my index finger, which was switched for communication, and I carried on conversation on all kinds of questions between my normal self and my soul self, the true personality; that is, we have two minds under one roof—the subjective mind, which is of the soul, and the objective mind. subjective mind knows most things and is the secret of life and memory; the objective is otherwise, doing with material things: until at last I was admonished as a Christian that I was not to make my soul a monitor. By so doing I was shutting out or annulling the spirit of Christ, and my proper course as a Christian was not to seek anything through the automatic, but through the ordinary sense in praying to Him, Who "gives to all men liberally and upbraideth not."

I then dropped the whole thing for 35 years; I never used automatic writing in my professional business nor in my books, but gave descriptions of it. After 35 years, through affliction and going under the treatment of a physician who was an hypnotist, and reading his book, The Faith that Cures, I went to him for relief, not to be put to sleep (I was too positive for that), but to get relief from my pains. I have now passed my 83rd year and have suffered from neuritis of the spine for ten years, so it is no small work for me to write and revise part of the book written 50 years ago, with my psychical experience added.

This interview led to questions on automatic

writings.

On the night of that day I was woke up and my index finger was switched for communication, and began to write as follows, after 35 years: "Automatic writing is a departure from the living God, it is a darkening of the understanding, it is the avenue to the human soul, the darkness entereth and exudes the light, and then there is confusion."

In the past two years there has been a great influx in spiritual manifestations and unexceptional writings. My hand began to write, and as I pass from the subconscious stage, I now enter on the super-conscious—that is, a power above myself, and I am impelled to write this book as a lesson and warning to others.

That is to say, I have a message.

We are born into this world into an unregenerate state, and we have to learn by experience that the carnal man is not subject to the law of God, neither can it be. But through the word and under the power of the Spirit comes conviction and then conversion, and when the soul surrenders to the Lord, that soul is never given up, but encouraged, though at times and under pressure we may do wrong.

These are lessons to bring man back to his Lord, the only Trust, and we are not safe out of His keeping.

"I will give unto My sheep eternal life, and My Father, who is greater than I, nothing can pluck them out of His hand."

May these writings be a beacon to the readers.

In writing on this subject, I was led to see the evil, and the divinity of my soul opposed the incursions of the enemy and dispelled the evil. Some men live an animal life; they live as if they had no soul—the most precious thing, so precious the Son of God died for it.

When I rose to real consciousness of my own state, I found myself dual, and the normal man thought in the natural way—as others; when the soul was opened, the subjective, I knew more than the normal man. I seemed to know my surroundings and most things about me, and could see my errors and mistakes.

A message came through my hand, not from the spirits outside, but my better self, the soul,—self would write and assert itself: "The book that you printed years ago, The Seat of the Soul, was a misnomer." I knew not what that meant and had recourse to the dictionary. The book was wrongly named, and it had meant more than I had ascribed to it. It stated that the soul was the shape of the body, and it filled every part. What I termed soul was not soul, but the encasement in which the soul lived, as a conscious personal, organic being—the ego of the man. this encasement was the soul, and within the soul the esse, which is the part of the Divine, the shrine of the Eternal, in which man speaks to God and God to man, and, further, there is a soul within a soul—that is the investiture of the Lord Jesus Christ. We are the temples of the Holy Spirit and united to the Eternal.

Here let me say that from the teaching of God's Word the soul of man is not born evil. Read the temptation of Satan in Eden. The disobedience was a departure from God—man fell, tempted. God had given to man freedom of choice and a sovereignty of mind and a certain portion of his own omnipotence, that the human soul was a fortress, into which neither

man nor devil could enter, and man in his choice listened to the temptation of the enemy to seek for knowledge, and he instilled into the human soul an evil magnetism, that is radio impressions—the knowledge of good and evil. This was a departure from the living God—knowledge without Divine wisdom, which alone is of the Lord,—and has been nearly the ruin of the race, the cause of war, and the downfall of civilization—the abuse of man's freewill. It was a forsaking of God, the Creator. "The earth is the Lord's and the fulness thereof;" yet Satan is the Power of the Air and his appearance the Tempter.

Our Lord and Saviour, Jesus Christ, is to rescue us from the power of the Tempter,, and through death (the effect of sin) God in His love and mercy has made the way to eternal life and given us the victory.

Now I will return to my own experience in reference to automatic writing. As I before stated, I studied the matter of spiritualism, attended seances, read their literature, and held seances in my own house—inasmuch as when a few of us sat round the drawing-room table, it rose on one bearing and ran across the room as if to pass out of the door.

There came to this town two ladies in good society, staying at a friend's house; both of them were automatic writers. Knowing that I was interested in spiritualism, I was invited to the house at which they were staying that I might see some manifestations

in automatic writing.

In some families they make it a kind of service, by reading a chapter or singing a hymn, and see no harm in it, as there are thousands of mediums in good homes who are perfectly honest, though there are many

impositions and impostors.

During their writings a message came out: "Beware, the enemy is near, but he cannot stand the radiance of Light." I had a disposition to be similarly gifted, and the medium wrote out: "You are by nature a psychic, and you are possessed of similar powers." I asked the question: "What am I to do to develop the same?" I did not then see the evil—

its effects are the blinding of the senses. The instructions were: I was to go to my room, retire, take the paper and pen in my hand and wait until the power came.

This I did, with little effect. After a time I took the same course, and I felt the power begin to use my arm and hand. It started off making eddies up and down the paper before any communication came. Let me say here, in reading Mr. Wm. Stead's Borderland, he gives an account of his development in automatic writing,—it was precisely that of my own.

The first message that came through my hand was this: "Sorry, Error," in large letters, and the "S." was crossed like a dollar mark. My hand ran over this many times. I said to the controlling intelligence -which was my own soul, my subjective self, though I did not recognize it at the time: "Why continue this: I should like something different." Then my hand began to draw the human eyes, and the rolling of the eve-sometimes in one corner and then in the other. Then the eye started from the head and reached out, as if on a spiral spring. Then the eye elongated, just like an old-fashioned soda water bottle, the cork being the centre of the eye. I asked what was the meaning, and the words were written out: "The eye of God is upon you." I felt a little alarmed at first, and then came a message within a circle, and in it: "Ever united in love" (meaning the eternal love of God, without beginning and without end).

Then followed the message: "Lo, I am with you always, even to the end of the world." I could not altogether realize my position, and did not know what to make of it. Then again a message: "Grieve not the Spirit." Then another message: "Quench not the Spirit." Then I let the matter rest for a time.

These writings are so infatuating and so engaging that when mediums who are honest take these matters up, it is very difficult to give over—some never.

To realize the words of Hagar-"Thou God seest me."

I took the pen again and began writing, when the supposed departed souls came to me in communion. and the first name that was written out was Henry Basedel. Henry, when a schoolboy, was a friend of mine, a very lovable boy, and his parents were French. and his father was the foreman to a factory. Henry became an apprentice as draper next door to myself. He went to America with his friends, and it was 26 years since I had heard anything of him. I said to him: "Harry, is it truly you?" "Yes," he said, "and I have some more of your friends with me," and began to run down the names of the departed. Now you can understand my writing on the soul and of its conscious personality after death, and then to come in contact with those who had passed over. This was confirmatory of my own views. The joy that I felt cannot be expressed.

I came into contact, as I then believed, with some of my departed relatives and, last of all, with my own father, who departed this life when I was ten years

of age.

"Are you really my father? If so, I want some evidence." He gave me an incident in my boyhood known only to myself and him. What other proof could I get? I put a severe test to him, which I will

relate as I proceed.

I found after some experience that these messages came from my own memory, and it was nothing more nor less than mental deception—my subjective soul was open to me. Here let me say, when a person becomes an automatic writer, he does of his own will, as I before stated, suspend the higher faculties of his mind and of his soul, and open the automaton of his brain, a forbidden faculty to himself and to mediums, through which these intelligences come.

The sub-conscious state is the most subtle, delusive

and dangerous. It is the avenue to the soul.

Intelligences from his natural heart and outside himself, through mediums, who possess their powers in ignorance, they gather most of the facts from the memories of the sitters in the circle. This is the most ingenious way in which they attain secrets and give the most extraordinary messages. They get them through a kind of telepathy and communicate by radio impressions, confusion of minds.

The memory is the soul's book of life. That book

through a medium, is a looking-glass of himself.

I was one day questioning some of these intelligences—whether it was my true self, or intelligence outside myself, and my hand wrote as follows: "Won tieveileb uoy od." I had to interpret this doggerel. At last I gave it up, and the intelligence controlling my hand said to me: "Read it backwards." This I did, and this is the reading: "Do you believe it now?" Could you get anything more convincing and clear?

I then began to seek guidance on the matter. Things went smoothly for a time—the divinity of my soul resisted the incursions of the ϵ nemy. I was seeking

beyond the bounds of legitimate inquiry.

My mediumship acted most powerfully on me, and in all these cases it is a great drain on the nervous-force of the system. I went away for a rest, and in the night I was woke up, my index finger began to switch. (I can write automatically with my index finger, follow the characters and keep up communication for hours on any kind or subject that engages the mind).

When I felt the twitch, I said: "What is it?" You talk in this way as you would to individuals. My hand wrote out the following message: "Give up spiritualism; it is a departure from the living God."

The following day I was lying on a couch, the signal of the index finger began again, and wrote: "Why persecute the blood of Christ?" That is the last thing I should do. "You are now allying yourself with the enemies of all righteousness."

Then I began to realize that I was in the enemy's country. The next thing was to know how I was to extricate myself, and some extraordinary messages

followed.

They were interpolations or incursions on the soul.

Here one needs perception and discrimination to know what is true and what is false. I put the test to the corresponding intelligence. "I beseech you, in the name of the Lord Jesus Christ, who are you?" The reply came: "Demon, The enemy." Thus, when writing I am in the enemy sphere, and so are all automatic writers, in their blindness. It is an unlawful act. One can relieve oneself instantly by the will, by giving up seeking. Mark here, the answer. It is from another intelligence outside myself—a message of radio impressions from another order of intelligent beings, not from departed souls. Thus spiritualism in some cases is auto suggestion through a medium (there are many phases); or an automatic writer is one in his sub-conscious state, who becomes the channel through which instigators suck the open memories of the sitters who seek for communications,—their memories being an open book. These enemies cannot stand the name of Jesus. I accuse the enemy of his deceptions—liar from the beginning. Response—"I sit in the Temple and am more than God." This was the end of spiritualism, and I gave up most things connected with it, committed it to the flames, and gave up reading its litera-Then I became seriously ill: it was the duality of the soul with the enemy. It was affecting the nerve force,—but I was not alarmed, neither frightened, because I began the investigation like many others and many honest Christians, who have been alike deceived, but may not have passed through altogether like experiences.

MASTER MINDS MISLED.

The marvel is that the brightest intelligences, well educated and learned, have been led away with this terrible delusion, and their writings have a dire effect on the community at large.

Thousands of persons to-day, and there are millions of spiritualists, are being unsettled in mind, and some

have found their way to asylums.

To refer to my illness, I could not bear the sound

of a footstep in my room, nor the turn of the handle of the door, but I have survived to tell the story to others—that they may be kept from these pitfalls and these terrible evils. This was kept secret from

my family.

I may here say that some time previous to my illness I paid a visit to Mr. Beattie, ex-photographer, at Clifton. He was the first almost to develop spirit photography. (These strange forms appeared on the plate when a Mr. Joster was present, a powerful medium.) I laid some of my experiences before him at the time the Rev. Monk, of whom so much has been written, was there with him. He put a foolscap sheet of paper before me and gave me a pencil, to test my writing. The controlling intelligence wrote out a most distressing prayer, and in so doing it embellished all the letters with embroidery, and at every "o," "a" and "d," in the circle of each letter there was a cross. He circled in the letter, "The Universal Love of God." Mr. Beattie then asked me what was my temperament, and I told him sympathetic. me tell you," he said, "your writing is the most beautiful phase of automatic writing that I have ever seen. You should be proud of your gift. I have never seen but one equal to it, and that was of a lady. Don't be alarmed, go home, and I will send you some sympathetic friends."

He really believed in the communion of spirits, as I did once, but my foregoing statements will answer to the experience of that of Sergeant Cox, who stated that these manifestations came from another class of beings, which were never of this world. Thus spiritualism, truly speaking, is a science of the emissaries of evil, and are the enemics of all righteousness—the greatest enemy of the Church of Christ. Sergeant Cox's experience is similar to mine. We arrived at it by similar conclusions—intelligence not of dead friends,

but of a fallen race.

MR. SERGEANT COX'S FURTHER EXPERIENCE.

We will revert to Mr. Sergeant Cox. After giving the account of his experience with William Trenchard and his conclusions after years of experience, now comes his further statements to me in reference to the seances which he had attended, and this in broad daylight. The sitters are around the table and a bell

is taken up by unseen hands and rung.

"I made a request that the hand and the bell should be handed to me. I felt the fingers that delivered it, but could not see them. The bell, passing through the air, to the mind's eye would be the suspension of the law of gravitation. The next thing—a hand drew my pocket book from my coat pocket and I saw it suspended in the air. I put up my hand to grasp the book. When I grasped the hand that held it, by the wrist, the hand melted away in my grasp and the book fell on the table. Then came another hand over my shoulder—it was that of a lady, which was now visible,—and the hand began to take my gold spectacles that hung from my neck."

Mr. Cox had a theory of his own, which he termed psychic force or soul force—that the soul of the medium could leave the body within certain limits and perform all these wonderful things. (This in after life he

modified.)

Now in this case there was not a lady present, and please mark the change in the vision. Mr. Cox terms it "Supersensuous Perception," developed in those who have their ordinary senses. At one time a hand is not seen, but felt; at another time the hand was seen. There is a change in the sense of sight—it is not normal. These are experiences by Sergeant Cox, who was the Judge at Clerkenwell, sitting each day on the trial of cases, a gentleman who had written many books. The only conclusion we can come to is that the seekers were swathed in the aura or the environment of the medium—an abnormal change. A sixth sense is suggested and a fourth dimension in

space—thus these miracles. We have three dimensions—height, depth and width—we have yet to grasp the deeper mysteries. The normal senses were suspended, and they saw with their own eyes but the natural vision perverted. This is the only conclusion we can come to, as they were negative to the positive power outside themselves that controlled the meeting. It is another phase of what we should term, on the natural plane, a kind of hypnotic action or biology on the part of the intelligences outside themselves, and, to use Mr. Cox's own words, after years of investigation, that these miracles so to speak are those of another race of beings not of this world, which no natural law known to us can explain.

In Professor Zolland's works on "Transcendental Physics" there are many wondrous miracles, as we term them, recorded, such as solid iron rings, single and apart—they come together and are linked with each other without being welded, vessels filled with common flowers and smoked paper, on which are the impressions of hands and feet, as if by a die, so that these invisible beings bear the human form. It applies to men, angels or demons, and they all alike have intelligent minds. Mind is mind in the differing states,

surrounded by their differing environments.

Having given my experiences on matters referring to the same, I will quote from two able writers on the occult. They serve as a testimony and witness to my experiences, and are copied from the Review of Reviews. It serves as a solution and key to these mysterious manifestations. The marvel to me is that Mr. W. Stead did not take it to heart. He gives free and liberal space to those who differ from him. This article is copied from the Hibbert Journal by Dr. Percy Gardener on "The Sub-conscious versus the Superconscious," and the other is by Thomson Jay Hudson, "On the Law of Psychic Phenomena, or the Two Minds—the Objective and the Subjective."

SUB-CONSCIOUS VERSUS SUPER-CONSCIOUS.

Dr. Percy Gardner contributes to the Hibbert Journal a very thought-stirring paper on the sub-conscious and the superconscious. The diapason of his remarks sounds clear at the close, when he says :-

In the existing Churches the sub-conscious, the conscious, and the super-conscious elements are all to be traced, and all must needs make terms with one another. With Matthew Arnold we may perhaps call them the barbaric, the Hellenic. and the Hebraic elements.

Ethical Defect of Spiritism.

This distinction is the basis of a very severe criticism of spiritism, which he regards as a relapse into the barbaric or sub-conscious. He finds the test in the ethical aspect of spiritism. He says :-

We shall in vain search the spiritualist literature of our time for the great ethical ideas which have in the past history of religion made up, and do to-day still make up, its life-blood. It does not tell us of sin and of forgiveness; it does not represent the path to heaven as a steep and difficult one. It does not dwell on the nobleness of selfsacrifice, of the daily and hourly need of divine grace, without which man is but a poor phantom. It reflects nothing but a vague religiosity, and represents all men as alike in the way of salvation. It is but too true a reflection of what is weak and fanciful in the religion of the age. The necromancy of to-day depicts a future state of being as colourless and meaningless as are the lives of many comfortable Christians, without spiritual passion or ambition. The future world revealed by spiritualists is a fair reflection of their own belief, but no great revelation to man.

The abdication of the conscious in favour of the sub-conscious enfeebles the will and lets loose the two primal instincts of selfishness and of sex. "There is no more constant accompaniment of spiritism in the past than great laxity in sexual morality."

Why Religion Opposes Magic.

Dr. Gardner finds two reasons for the keen hostility of religion and magic. One is that they appeal to the same side of mankind, but in different ways; and the other is perhaps to be thus explained:

The present mental powers of man have been developed in him through endless ages by the working of an inner power. In the course of that development, the spirit of man must often have made choice between various possibilities, have determined to trust to one faculty rather than another, have relinquished certain possibilities of thought and of perception, in view of the general good of the race.

If so, the abnormal powers of perception and thought which come out among the phenomena of spiritism, may be rudimentary survivals of powers which man might have developed, but from which he turned in the interests of humanity, as on the whole leading to a lower range of being. If this be supposed to be the case, it is easy to understand how bitterly hostile the higher consciousness of the race would be to the revival of these ways which it had deliberately rejected.

" An Inrush of the Super-Conscious."

Dr. Gardner remarks that psychical investigation has set aside merely mechanical notions of inspiration and infallibility. He records that even Mr. Myers and Professor James do not seem sufficiently to distinguish between what is sub-conscious and what is super-conscious in man. The greatest of the discoveries of modern psychological study is the recognition of the primacy in man of will, and it is through the human will that the Divine will is best approached. Dr. Gardner regrets the suggestion of Dr. Sanday, which would place the seat of the Divine nature of Jesus Christ in the sub-consciousness. He says:—

We may nevertheless hold that the Founder of Christianity was as a man the vehicle of a great inrush of the superconscious into the world of humanity. But if this inspiration would primarily act outside the field of consciousness, for the translation of such influences into the world of life and action, something else would be requisite.

Spiritualism has a darkening and blinding effect. It is so subtle and fascinating that it deadens the most sacred of the Highest and the most noble sense of the soul. I will repeat what Dr. Percy Gardner has already stated: "It does not tell of sin and forgiveness, it does not represent the path to heaven as a steep and difficult one, it does not dwell on the nobleness of self-sacrifice, of the daily, hourly need of Divine grace, without which man is but a poor phantom. It reflects nothing but vague religiosity, and respects all alike in the way of salvation." Sin and salvation are evaded, and we have yet to learn that spiritualism has ever converted a single soul, or led one to Christ, or turned one soul from darkness to light. Nothing but the love of God in Christ Jesus and the power of the Holy Spirit can effect this. Spiritualism is the anarchy of Divine truth and the greatest enemy to the Church of Christ; yet see how many Christians—myself included—have been misled until otherwise

enlightened.

In the experience of the Christian seeker, beautiful messages come through them. These messages come from the subjective soul through the passive hand, or through the direct action of the medium, and in the sub-conscious state are taken as coming from departed spirits. This is not so, but from the subjective memory, in which all the intelligence and secrets of our life, —in fact, it is the looking glass, giving reflections from our own book of life.

This explanation came to me when I had passed the sub-conscious state into the super-conscious—that is a faculty opened above human consciousness, in fact it is the indwelling spirit of the soul, the miracles—the mystery. The power of discrimination is given to see the evils, and it must be given up. This must be the experience of other Christian writers. The passive hand that once wrote errors, now is seized by the soul to expose these errors and solve the mystery, and as a warning to cease communications.

True intuition is of the Lord, and there are other ways of communication other than through the

natural senses.

Some of these beautiful messages that come through the hand, the question is asked: Are they the works of the Holy Spirit. The answer: No, it is impossible; they are echoes from our own soul. God's Kingdom does not come through media; it is the antithesis of the higher and holier state. The evils of spiritualism enter the good, thus the confusion. Automatic writing comes from the hells, and is employed by the agents of Satan to lead from the Church of Christ. "His work is to pull down the Cross." This is painful to write, but certain, and this book is printed as a message and lesson for those ensnared by spiritualism.

Now I will direct the reader's attention to the work by Mr. Thomson Jay Hudson on "The Law of Psychic

Phenomena."

Man and His Two Minds.

My first proposition is that man has two minds; and the assumption is so stated, in its broadest terms, as the first proposition of my hypothesis. For convenience I shall designate the one as the *objective* mind, and the other as the *subjective* mind. These terms will be more fully explained at the proper time.

The second proposition is, that the subjective mind is con-

stantly amenable to control by suggestion.

Mr. Hudson, in describing the condition of the subjective mind as observed in cases of hypnotism, remarks that it is quite incapable of inductive reasoning, but argues with almost mathematical precision from whatever premisses are suggested to it by the hypnotist. Tell a subject anything and he believes it, and not only believes it, but is capable of absolutely ignoring the existence of every fact that tells against it. You say, for instance, that Mr. So-and-So has died and been buried, and that the subject when he comes out of his sleep will see his vacant chair. When the subject comes out and the Mr. So and-So is sitting in the chair alive and well, the victim of suggestion does not see him, nay, actually sees the back of the chair through the apparently solid body of the man just as if it did not exist. Mr. Hudson is just such a subject. His book is a marvellous illustration of the working of a subjective mind; under the power of suggestion.

The third, or subsidiary, proposition is, that the subjective

mind is incapable of inductive reasoning.

The Difference Between the Two Minds.

In general terms the difference between man's two minds may be stated as follows:—

The objective mind takes cognisance of the objective world. Its media of observation are the five physical senses. It is the outgrowth of man's physical necessities. It is his guide in his struggle with his material environment. Its highest function

is that of reasoning.

The subjective mind takes cognisance of its environment by means independent of the physical senses. It perceives by intuition. It is the seat of the emotions and the storehouse of memory. It performs its highest functions when the objective senses are in abeyance. In a word, it is that intelligence which makes itself manifest in a hypnotic subject when he is in a state of somnambulism.

In this state many of the most wonderful feats of the subjective mind are performed. It sees without the use of the natural organs of vision: and in this, as in many other grades or degrees of the hypnotic state, it can be made, apparently, to leave the body, and travel to distant lands and bring back intelligence, oftentimes of the most exact and truthful character. It also

has the power to read the thoughts of others, even to the minutest details; to read the contents of sealed envelopes and of closed books.

The Soul.

The real distinctive difference between the two minds seems to consist in the fact that the "objective mind" is merely the function of the physical brain, while the "subjective mind" is a distinct entity, possessing independent powers and functions, having a mental organization of its own, and being capable of sustaining an existence independently of the body. In other words, it is the soul.

The subjective mind never sleeps. No matter how profound the lethargy, it is ever alert, and comprehends instantly, with

preternatural acuteness, everything that occurs.

Distance, or space, as it is cognised by our objective senses, does not appear to exist for the subjective mind. There is, therefore, nothing in distance, per se, to prevent the full effects of mesmeric power from being felt at the antipodes just as plainly and effectively as it is in the same room.

Its Powers.

The subjective mind, or entity, possesses physical power; that is, the power to make itself heard and felt, and to move ponderable objects. It has also absolute control of all the parts and functions of the body; as may be seen in every hypnotic experiment, certain powers are inherent in subjective intelligence. These powers appear to pertain to the comprehension of the laws of Nature. We have seen that, under certain conditions, the subjective mind comprehends by intuition the laws of mathematics. It comprehends the laws of harmony of sounds, independently of objective education. By true artists the laws of the harmony of colours are also perceived intuitively. These facts have been again and again demonstrated. It would seem, therefore, to be a just conclusion that the subjective mind, untrammelled by its objective environment, will be enabled to comprehend all the laws of Nature, to perceive, to know all truth, independent of the slow, laborious process of induction.

It has also an absolutely perfect memory. Everything it ever heard or saw is imperishably stored up in the subjective

mind.

Its Limitations.

The subjective mind never classifies a series of known facts, and reasons from them up to general principles; but, given a general principle to start with, it will reason deductively from that down to all legitimate inferences, with a marvellous cogency and power. A hypnotic subject will accept a suggestion as his major premiss; and whatever there is within the range of his own knowledge or experience, whatever he has seen, heard, or read, which confirms, or illustrates that idea, he has at his command and effectually uses it, but is apparently totally

oblivious to all facts or ideas which do not confirm, and are not in accord with, the one central idea. In order not to be misunderstood it must be here stated that on all subjects of human knowledge not governed by fixed laws, the subjective mind is dependent for its information upon objective education. In other words, it knows only what has been imparted to it by and through the objective senses or the operations of the objective mind.

The Creature of Suggestion.

All hypnotic phenomena subsequent to the induction of the condition are the result of suggestion in some form. This is the grand discovery of the Nancy school; and when it is once appreciated and understood, it will be found to constitute the master-key which will unlock the secrets of every psychological mystery. That it is unqualifiedly true no longer admits of serious doubt.

Great interest has been aroused here by some remarkable experiments in hypnotism and suggestion which Professor Baron Krafft Ebing, the eminent specialist in mental diseases, carried out before a meeting of psychological experts, with the object of showing that it is possible by hypnotic suggestion to transfer persons into a former period of their lives, their mental condition at the same time undergoing a corresponding change, and that while in this state nothing is lost to their memories which cannot by suitable influence be recalled. The subject of the experiments was a woman of 33 years of age. Baron Krafft Ebing hypnotised her, and transferred her successively back to the ages of seven, 15, and 19, restoring her after each experiment to her normal condition. In each case she behaved, spoke, and wrote in a way corresponding to the age which she imagined herself to be.

The All but Omnipotence of the Soul.

It should be remembered always that the power of the subjective entity is the most potential force in nature, and, when intelligently directed, the most beneficent. But, like every other power in nature misdirected, its destructive force is equally potent. . . . The fate of the magician's slave was no worse than that which may befall any man who irregularly summons his own spirit, without understanding the laws which enable him to control it and make it useful instead of destructive. He is conjuring with the most potential force of nature below that of Omnipotence.

Why, Then, is it the Bond-Slave of the Mind?

"Why is it that God has given to man a soul possessing such transcendent powers in certain directions, and yet under the absolute control, in all its ideas and intellectual functions, of a finite, perishable intelligence?" The broad and comprehensive answer is, To constitute man a free moral agent. It needs no argument to show that if the soul were not so limited in its

initiative power of reasoning, the finite, mortal man could not be held responsible for the moral status of his soul. God gave to objective man the powers of reason, inductive as well as deductive, for the purpose of enabling him successfully to struggle with his physical environment. He gave him the power to know the right from the wrong. He gave him supreme control of the initial processes of reasoning, and thus made him responsible for the moral status of his soul.

To Limit Its Responsibilities.

The soul, in the meantime, so long as it inhabits the body, is charged with limited responsibilities. It is the life-principle of the body, and its normal functions pertain solely to the preservation of human life and the perpetuation of the human race. It possesses wonderful powers in other directions, under certain abnormal conditions of the body, it is true. But their exercise outside of those limits is always abnormal, and productive of untoward results. Those powers of which we catch occasional glimpses, and which so excite our admiration, are powers which pertain to its existence in a future world. They are powers which proclaim it as a part of God, as partaking of the nature and attributes of the Divine Mind. Its powers of perception of the fixed laws of nature demonstrate its kinship to Omniscience. It is independent of the feeble powers of inductive reasoning when it is freed from its earthly transmels; and there is not one power or attribute peculiar to the finite, objective mind that could be of any service to the soul in its eternal home.

Dr. Percy Gardner's and Mr. J. Hudson's articles are verifications of my experience. Speaking of the mental, man possesses two minds, the subjective and the objective, which I formerly termed the soul self and the normal self, and answered in a measure to the influential and automatic. When I gave up spiritualism I did not give up for a short time my automatic writing, but from time to time carried on correspondence between the two minds. I asked mental questions on all kinds of subjects surrounding matters and persons. I always got an answer from the subjective by writing with my index finger, which was switched for communication. I found that my soul self—my subjective so to speak—knew what my normal self could not

[&]quot;The Law of Psychic Phenomena: a Working Hypothesis for the Systematic Study of Hypnotism, Spiritism, Mental Therapeutics, etc." By Thomson Jay Hudson. London: Pulman Sons. Chicago: McClury & Co.

possibly know, and could tell me many things affecting my interests, as well as the thoughts of others, not only near, but at a distance. A great deal depends on the state of the mind of the automatic writer. If he loves the Truth, there is something within him which will make for righteousness. He cannot do anything but what the soul—or the subjective—sees and will warn, direct, and advise. This is a second self.

This is the soul's instigator, and I never really understood this until the super-conscious faculty was opened, as set forth in Dr. Percy Gardner's article; then was revealed the evils of spiritualism and the automatic writing, whether it be sub-conscious or

super-conscious.

After the messages were delivered, the automatic writing was not permissible, and had to cease and to seek communication by prayer.

TO SUMMARIZE.

Having given you my experience, I will now summarize some of the phenomena connected with the occult. In so doing I will first give a quotation from *Borderland*, describing how Mr. Wm. Stead took up automatic writing. I do so because it is a fac-simile of my own experience, and repeated for those who

know little of this subject:-

"It is now nearly 12 months since my hand began to write automatically (1892). During that time a day has seldom passed without my receiving some communication by that method. I have already published some account of my experience in receiving communications from persons who are living at a distance. This is only a branch, an offshoot, as it were, of the main trunk. In publishing the following record of how it was I began to write automatically, with illustrations of the nature of the communications thus written, I do not venture to dogmatize as to the cause of this strange phenomena; the reader can form his own opinion as to how the messages were produced. He may decide that they were the product of my sub-conscious self. He will not, I am sure, accuse

me of writing consciously when I state, as I do, that all the communications were written by my pen, held in the ordinary way by my right hand, without any conscious direction by my mind, or with any knowledge on my part of the nature of the message which was written down. Whether my hand was directed by the intelligence of one deceased, or by a living person, or by my subjective self, I did not control it; I rested the point of the pen on the paper, and the mysterious force did the rest. Yes. and this was his own subjective self, below the plane of his own conscience.

"These communications come to me at all times and places, but their arrival depends almost altogether upon my own volition. That is to say, unless I take a pen or pencil, make my mind passive, and wait for the message, I do not receive any communication any more than I should receive a telephonic message if I never went to the telephone. An analogy between the method of communication and the telephone is very close, but with this difference in this system—it is always the recipient who rings up, so to speak, the transmitter at the other end of the line.

"Possibly, others may have a different experience." But I am never rung up by the invisibles. They do not seem to have any means of communicating with me when I am alone unless I first place my hand at their disposal. They often complain, when I have been too busy to let them write for some time, that I have never given them an opportunity of addressing me. The modus operandi is of the simplest. As a rule, I write best automatically when I am alone, but I have had many messages when a friend has been with me. My hand writes almost invariably when it is disconnected, so to speak, from my conscious brain; not that it will always write what is sought, often it will merely communicate a few words, with an intimation that no more writing will come just then. On one occasion, when I met a small circle in the West End, my hand refused to write anything at the first two attempts, and when a third and final attempt was made later, it only wrote: 'It

is time that this seance should cease,' the alleged reason given by the invisible being that it did not like the influence of another invisible controlling an

automatic writer who was present.

"I hold my pen in the ordinary way, but when the writing is beginning I do not rest my wrist or arm upon the paper, so as to avoid the friction, and to give the influence, whatever it may be, more com-

plete control of the pen.

"At first the pen is apt to wander into mere scrawling, but after a time it writes legibly. Unlike many automatic writers, who write as well blindfolded as when they read what they write as they are writing it, I can never write so well as when I see the words as they come."

MY OWN EXPERIENCE.

Mine being a similar experience to Mr. W. Stead's, there are one or two things to be especially noted. When we took the pen or pencil to write automatically, we opened the automatic of the brain, which is a forbidden faculty; we suspended all the higher faculties of our minds, as previously recorded, and thus we opened ourselves, our own minds and memories to other intelligences. The living, as well as the unseen. are supposed to be the spirits of the departed, when it has been proved to be another class of beings, who were not of this world. Through the sub-conscious state of the mind, communications of a very doubtful character came through the hand. That of telepathy —thought transference—from the minds of the seekers at the seance, and from outside intelligences and not spirits of the departed. When I first took the pencil myself I had studied spiritualism for three years previously and written on it. I felt it a serious matter, and prayed thus: "If this matter is lawful and right, I will still pursue it; but if to the contrary, that I should have such a manifestation of it which would enable me to denounce and expose the evil."

[&]quot;The hand is given for life's purpose. We have no right to hand it on for the use of the enemy."

I received communications as I believed from friends and relatives, and continued writing for some time, receiving messages, and as I had written on the immortality of the soul, this was an experience that I cannot explain—to talk with those I once knew in the flesh. But after a time I found there was some doubt in the communication, and I put the test: "I beseech you, in the Name of the Lord Jesus, who are you?" and the full explanation is given in my previous writings. Finding that I had been seeking communications beyond the limitations of legitimate inquiry, I gave up the whole affair and destroyed all books, papers and photographs relating to spiritualism.

In Mr. Stead's experience and that of Archdeacon Colley, from what I can gather, they made no such test, and consequently they did not pass beyond the sub-conscious condition, and pursued the spiritualist

·course.

I gave up spiritualism and communication with spirits; I did not for a time give up my automatic writing, but carried on communications on all kindred subjects of special interest with my soul self and my normal self. I found I was dual, and I was in possession of two minds—the subjective self and the objective self, as set forth by Mr. Hudson. The subjective self can read the thoughts of others when under control, and knew what was going on outside of things that were happening near and at a distance, and predicted coming events, admonitions, and instructions on vital matters, of which a normal mind knew nothing. This comes from the inner subjective. sublimal mind. The normal mind, the objective, that observes the external. At times there were interpolations when open to the other sphere, and mind communications of a lying and most ingenious character, inasmuch as that language and words, of which I had no knowledge, were forthcoming, and as I was not given to lying, I gave up the whole matter, and there was a gap in my experience of more than 35 years. The influx of the wave of spiritualism, the

super-conscious, awakened two wills and declared against the evil.

SIR A. CONAN DOYLE.

Sir A. Conan Doyle has flooded not only England but the world as an author. He is an excellent writer, and has presented to his readers an exposition of his views on spiritualism as a new revelation. And he, has so affected the minds of his readers that the Press has been full of interest, and it has brought forth many replies from experienced and literary men.

At the Church Conference held at Leicester the question was brought up and discussed, to which Sir A. Conan Doyle on Sunday, October 29th, replied.

In the course of his lecture he said:

"When I talked with my own son 11 months after his death and in the presence of six witnesses, heard the voice that was my own boy's voice, do you think it was spurious consolation to me to know that my boy was happy? And when my wife has spoken with her own mother and heard her mother's voice, do you think any words that were uttered at the Church Conference will change us or alter our belief?" he asked.

"I will tell you," he added, in a ringing, sincere voice, "this spiritualism is going to sweep the country,

—a great change is bound to come."

I have read most of Sir Conan Doyle's articles in the Daily Chronicle, his lectures in the Christian Commonwealth, his lecture in The Strand and in The Sketch, his five lectures in Nash's Magazine and his two books. He has the courage of his convictions and is perfectly honest in what he has stated.

The question arises: "Is there any other solution to the problem underlying this phenomena?" If I understand correctly, Sir Arthur is not a psychic, nor a medium. I myself am a passive writer and this makes all the difference, and I have been so for over 40 years. There was a gap in my passive writing for over 35 years until recently, when the super-conscious faculty opened to write and declare against this evil.

—to me no automatic writing appears in this book. I may be able to offer some solution to his foregoing statements. The voices which he heard of his son and his wife of her mother were under abnormal conditions—that is, through media. The clair-audience were the echoes from their own souls' memories. The controlling influence came through them and not from the spirits of the departed.

The sub-conscious is the avenue to the soul, wherein lies the secrets of life and memory, and through the medium another order begins to take the control,

not the departed.

I never knew anything of spiritualism until Sergeant Cox took me to my first seance, and after the sitters had gone we parted at the foot of the stairs, and a voice came down from above, clear and distinct: "Good night, Edward." He turned to me and said: "That voice often follows me when I return from seances." This is another case of clair-audience, similar to that reported by Sir A. Conan Doyle.

This is fully explained in Sergeant Cox's second book, What am I? It was the soul's echo through a psychic, who cannot explain his own condition, neither can mediums give satisfactory reasons for the messages that come through other hands. This is a state of blindness that steals over those who have to do with spiritualism—the blinding of the understanding.

ANOTHER CASE OF CLAIR-AUDIENCE.

I will now make reference to other cases of clairaudience; they have nothing to do with spiritualism, the soul consciousness. God never speaks through media; that is an impossibility, as the higher faculties of the soul are suspended and the automatic is open to evil intelligence of another order of beings.

Clair-audience. Outside spiritualism there are manifestations of this phenomena—in times of trial, accident, peril, death and otherwise,—when the soul in stress is awakened and asserts itself, and voices are

heard from those who are in soul affinity from all

parts of the world.

Now we will come to another case of clair-audience of a somewhat different nature, as it has to do with the soul's consciousness. A little girl in a family was seriously ill and a friend brought in a bunch of grapes. and her little brother seeing them, ate them, afterwards feeling he had done wrong. His mother came to him: "Johnnie, did you eat sister's grapes?" and again, "Johnnie, did you eat sister's grapes?" Many years had rolled away and he came into manhood and was wrecked in mid-ocean and left on a raft. With the rolling of the sea, he heard his mother's voice echoing over the waves: "Johnnie, did you eat sister's grapes?" "Johnnie, did you eat sister's grapes?" In this moment of trial the soul's consciousness woke up within the man. This is another instance of clair-audience—sub-conscious?

From this instance we draw other lessons. Our memories will be the book of our own life, which will testify in that day—characters decide destiny,—and what is done in the darkness will be revealed in the light.

The Scripture affirms that there is no change of the mind—the inseparable connection—before and after death. The dishonest shall be dishonest; the vile, vile still; and the holy, holy still. Some men's sins go before them to judgment, and some follow after. "Be not mocked; what a man soweth that shall he also reap."

But there is a remedy for all men and especially for the fallen. God's infinite love and mercy triumphs over judgment. Christ, His beloved Son, came not to condemn, but to save the lost, and He was made manifest that He might destroy the works of the devil. Love—His saving power—and tenderness overcome all evil, and the love of Christ is stronger than the

Some spiritualists in our asylums are always hearing voices when their reason is dethroned.

devil's hate. By His sovereign grace, when we yield our hearts to Him, we are forgiven and cleansed from sin. There is no judgment for those who have yielded to the love of Christ: the sin of the soul is blotted out, the memory is closed, and we are born into the light. It is a new creation born of the Spirit: our angel life begins here, the Kingdom of God is within us, we are the temples of His indwelling, death is a mere accident in our existence,—we shall shine as the light.

The angel appeared to John in Patmos, and he fell down before him. "Stand up and do it not, for I am one of thy brethren, the prophets." His glory filled the earth. We are not planetary beings.

This is the spiritualism of the Word of God. Eye hath not seen, ear hath not heard, neither has it entered into the heart of man to perceive what the Lord has

prepared for those that love Him.

The reader must bear with me for branching off into these vital questions. Some who write on psychology confine themselves to psychism similar to that of Sergeant Cox (and other writers). In his book, The Mechanism of Man, he has had nothing to do with theology or the teachings of the Bible, but stuck to his text, mental seance.

In my case, as a reader of the Bible almost daily for 50 years, I cannot leave out theology and Christian

teaching. Spiritualists explain it away.

Spiritualism has many wonders, and its teaching has solaced many grieving hearts—to know that their loved ones still live. This we get from the Word of God and the loving tenderness of Him Who came to save. He was tempted in all points like as we are, yet without sin, and there is not a sorrow that He will not share or a burden that He will not help to bear. The teaching of His blessed Word I commend to you, as we have not yet learned that spiritualism has ever turned a soul from darkness to light or led a soul to Christ.

SIR ARTHUR CONAN DOYLE.

Now I go back to the writings of Sir Arthur Conan Doyle. I have read most of his articles. He is a beautiful writer, known the world over. He is perfectly honest and sincere, and we would not undervalue his writings. From what I read of him, he has said very little if anything about sin and salvation. I only pray in his further writings that his understanding may be enlightened to grasp the underlying truth.

There is one thing I cannot understand. In his writing he speaks of the Son of God and yet the Son of Man. As a medium and an automatic writing, making reference to the poor woman who was brought to Christ, his writing on the floor was a condemnation of her accusers. Christ wrote with the understanding.

Mediums have no understanding.

As the Son of God, we read that He was the Word made flesh. He was in the bosom of the Father from all eternity—His Deity. What God is in the abstract, finite minds cannot grasp. He fills everything in the Universe. He is the Alpha and Omega, imminent in all and transcendent. These, above all, are wholly the attributes of His Holy Being, but He is also a personality. He has revealed Himself as such. He dwells in light impossible to mortals, and no man has seen Him at any time but Jesus Christ, Who is in and of the Father, as the Revealer. He is the express image of His Father, and the glory of His Person. His Holy Being is focussed and concentrated in His Son, and there is no other name given under heaven by which we are saved.

If the reader will refer to the previous writings speaking of the mental condition of the medium, that he suspends all the higher faculties of his mind, his conscience and his will,—in so doing he suspends his God and His Word,—then he opens the automatic of his brain to evil influences, which are forbidden and are contrary to the Word of God. Then I ask you solemnly: How can Christ be a medium, as represented.

by Sir Conan Doyle? Is it not a complete contra diction of the truth?

Further, Sir Arthur speaks of the blood of Christ. I will not attempt to say what he has written, but blood in the scriptural sense symbolled the Life of Christ.

The blood, humanly speaking, carries the life-giving substance to build up the human frame, bone, muscle, nerve. This life-giving energy is in symbol applied to Christ. It dwells in us by His Spirit, and transforms us into the children of God. With spiritualism this is impossible. The world to-day needs change of heart. Spiritualism is the sign of the end of the age. In the latter days some shall depart from the faith, and give heed to seducing spirits and doctrines of the Devils. Speaking lies is hypocricy, having their consciences seared with a hot iron. Christ's personal reign is in the hearts of the people, and these times of trial, unrest and suffering will turn

many hearts to Him.

Now, reverting to Christ's writing on the ground, it carries us back to the beginning of our historythat is, the Christian history,—where Moses, who was a servant of God, was on the Mount in the presence of his Maker, and we read twice over that the law was written by the Finger of God; and as we come forward in history—when King Nebuchadnezzar besieged Jerusalem he took the gold and silver vessels which were sanctified for the service of God, down to Babylon, and after his death Belshazzar, his son, at a feast of his nobles and lords, brought forth these sacred vessels (and we must understand that they were idolaters—they worshipped devils); during the feast a hand was seen and a finger wrote on the wall of the palace: "Weighed in the balance and found wanting." These writings were with the understanding. Just at that time the Medes, who besieged the city, excavated another course for the river, and the soldiers marched up the bed of the river and took the city.

God's judgments on their wickedness destroyed the

whole. King Belshazzar that night was slain.

That is not the only writing. God, through His Prophets, inspired men to write His Holy Word.

The Jews were the custodians and trustees of the Word of God, and Jesus Christ was the Word made flesh, but He is not a medium. He is beyond the sub-conscious, super-conscious,—transcendent above all, in and through all. Spiritualism not only takes from Him this Divinity, but His Deity—the great enemy to the Church of Christ.

There is no "Vital Message" nor "New Revelation" that leads to God and the redemption of mankind, other than that of the Eternal Word. Those that lean on spiritualism lean on a broken reed. The teachings set forth in the above message is the setting aside the atonement of our Lord, and the anarchy of the truth. Some years ago not a few spiritualists, as now, regarded Christ as a special gifted Medium.

An article on the new religion by Max Pemberton in the Sunday Dispatch reads as follows:—"To me the new revelation is a thing of profound interest. For many years I have watched Sir Arthur's voyagings upon these strange seas, and have wondered into what port they would carry him. Of the beginnings of which he speaks so eloquently, I may say quorum pars fui. We tilted tables together at Eastbourne 20 years ago, and he then told me he was not sure that all these phenomena could not be attributed to the workings of the 'subconscious intelligence.'"

The real secret of Sir Arthur's writings was his subconscious state of mind: this the beginning and the end of Spiritualism. This is the explanation of most of the writings and doings of those who study spiritualism. In the passive state, the hand of a medium writes below his normal consciousness the secrets of his own memory, and, further, the medium being in a passive state, an intelligence outside him, the seeker gets his knowledge from the human memory, and writes to the wish of the seeker, who believes it is the spirit of the departed, but it is not so.

Mr. W. Holt-White, in writing on "Spooks" and

the "Vital Message," which deals with life beyond the grave, says: "We should be lucky if we were not already housed in some asylum for the insane. The danger of this sort of stuff is two-fold. Sir Arthur Conan Doyle is not only unconsciously using the great weight of his name to stab Christianity in the back. but he is opening the door to the major mystics and the minor magicians of the whole spiritualistic fraternity. . . . What do you make of this? Spiritualism is to be the religion of the future. On the other hand, Christianity is not to be destroyed, but consolidated." Excellent; but in the very next breath the author of The Sign of Four flatly denies the divinity of Christ, the one Foundation on which the faiths of all the Christian Churches rest. . . . Sir Arthur regards it as part of his mission to "ginger up" the churches. No wonder the churches are alarmed. This boom of spiritualism must have resulted in no end of correspondence.

TRUTH V. SPIRITUALISM.

I now follow up the question in defence of the truth. Spiritualists say that Christ is a medium. This is an insult. A medium, whilst under control, is an automaton,—he has suspended his soul and opens a forbidden faculty—the automatic: this is the blinding of the understanding and a departure from the living God. When Christ was brought before Pilate, he asked: "Art thou a King?" "Thou sayest that I am a King," answered Christ. "To this end I was born, and for this cause came I into the world—that I should bear witness to the truth. Everyone that is of the truth heareth My voice."

There He stood as the Truth and Life; His accusers, previous to His trial, looked into His face and said: "He hath a devil,"—the unpardonable sin against light and truth, the sin against the Holy Ghost. Now to say Christ is a medium, as some spiritualists say, is a grievous sin, for a medium, when under control, is obsessed of the Satanic. This is tampering with the most sacred things. Further, I must urge again that

a medium under control has no understanding, and when under trance his manhood is taken from him; he is simply a thing, not having even the guidance of animal instinct. His attitude is a denial of the truth

and a departure from the living God.

Whence comes understanding? This will take us back now to the beginning. Where does man get understanding and intelligence? I learn from the grand old Book, from which I have read for 60 years, morning by morning with few exceptions, man was a special creation: the Divine Potter raised him from the dust and breathed into him the breath of life, and man became a living soul. We are part of our Maker, created in the image and after His likeness in two senses of the word—in His moral image, with like attributes in less degree, and in the human form, which is said to be God's masterpiece. Man is the image of his Maker. The soul thirsteth for its like, the living God.

God has been in touch with His children in all ages and not without a witnes. If we go back to the time of Moses, the leader of God's people, who was called up into the Mount, God's ideal in human language was conveyed to Moses, and the record says that Moses spoke to God (through the veil) face to face, and gave Him a plan of the Tabernacle, in which His Chosen People were to worship. Mark the correspondence: two minds in union—God and man. Every detail concerning the Tabernacle was entered into, and Moses had to construct according to the pattern shown him in the Mount.

Skilled artificers were provided. "See, I have called by name Beza-leel, the son of Uri, the son of Hur, of the Tribe of Judah. And I have filled him with the Spirit of God, in wisdom and in understanding, and in knowledge and in all manner of workmanship. To devise cunning works, to work in gold, and in silver, and in brass. In the cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship. And I, behold I have given with him Aholiab, the son of Ahisamach, of the Tribe of

Dan, and in the hearts of all that are wise hearted, I have put wisdom, that they may make all that I have commanded thee."

Now, reader, where does genius and invention come from, especially art and inventions of modern times? From above; but the thing is that God, Who gave them these gifts, is not duly recognised and acknowledged, and not thought of. We speak of evolution, that is the working of God's law in many things, but before evolution is involution—the two are equations. All true knowledge passes into and through the influential functions of the brain. The Lord gave to man a moral and intellectual sensibility, and this distinguished him from the lower creatures of the earth: an understanding mind, a conscious sensibility, a sovereign ability, freedom of choice and a part of God's own omnipotence; all these greatest gifts are suspended when one becomes a psychic or medium. He has no soul or understanding for the time being whilst under control.

We will now come back to early in history, to the time of David-that is 1,500 years after Moses. David though a sinner had the Spirit of God, and God dealt with him, as He did with Moses, and gave David a plan of Solomon's Temple—His ideal plan. We find in I Chronicles xxviii. 19: "All this, saith David, the Lord made me to understand, in writing by His hand upon me, even all the works of this pattern." Please note the word understanding; that is of the Lord, and through the influential function of the soul comes intelligence and understanding, not through the automatic of a psychic or a medium,—it is impossible. The hand of the Lord was upon David, but the hand of his Satanic Majesty is upon the medium. The hand to work and write guided reason, he has no right to hand over to the enemy.

In some cases, where the medium is open to foreign intelligence, said to be the spirits of the departed; personally, it may be auto, suggested, self to self, otherwise radio impressions, from the Prince of the Power of the Air, and in other cases, that of trance,

is possession by the enemy.

In the writings of the Rev. G. Vale Owen in the Weekly Dispatch (I have a pile of his articles), he says that his hand was controlled by his departed mother, and follows another control, Zadel. These are two messengers, but the late Mr. William Stead spoke of a medium who wrote in four personalities. Now when a powerful medium is surrounded with five or six seekers, they are within his "halo," and the medium sucks, like a sponge, the secret memories of every one of them, and the communications with cross issues are of the most extraordinary character.

The late Sergeant Cox knew about 30 mediums, men and women, in good circles. They took up these matters, in many cases as an amusement, and they all wrote, more or less, according to their own mentality, and sometimes crossed issues with that of others, but never in his life did he get a communication from a departed friend. If we go back to the parable of the rich man and Lazarus, as related by our Lord, the rich man asked Abraham to send a message across the gulf to his brethren. That was impossible; never has there been a case of a departed soul communicating through a medium; these communications too often come from another order of beings-Satanic, who have pierced the veil through automatic agency. There are many excellent writers (novelists, etc.), who, in writing in a normal way, founded their writings on the savings of the experiences of psychics, which are simply delusions.

THOUGHT TRANSFERENCE AND TELEPATHY

are now admitted to be facts. Automatic writing has not much to do with it and is but one of the phenomena out of the many. Much depends on the physical and mental condition of the medium; as well as that of the seekers, who sit in circles to seek communications, which are as varied as confused with cross-statements. If the seeker be a poet, a scientist or a reverend, the eloquence of his preaching will unconsciously pass

through the medium hand. After much experience in these matters I became a passive writer. The first message I received from a departed friend, who had passed over the bar in America, I accepted as true. He assured me of his presence and others with him. I did not know the nature of the communication then. but after experience it was proved I had been misled and that in a super-conscious state it came from my memory. At times I became the channel for other intelligences of another order of beings that moved my hand to write, but not that of departed friends. I had by this act suppressed my higher faculties and opened my soul to them. They could read the secrets of my whole life and in matters long forgotten. This is the key to many of the mysterious messages which come from the book of memory. Now take an analogy, a subject hypnotised—his true self is suspended. He loses for the time being his prerogative as an intelligent, and he is open to the suggestions of the operator, who has his subject under control and has to do what the operator suggests. That is auto-suggestion. Whether he (the medium) likes it or not, he is the subject of autosuggestion. It is an abnormal state of mind,—he has first suppressed (which I have more than once spoken of) his higher faculties. He simply consents to hypnotise his real self and open himself to other intelligences of a doubtful character. Auto-suggestion is a name for spiritualism, and when these matters are pursued, in some cases the will is weakened and attended with exhaustion: the reason is dethroned-God's precious gift to man—then follows insanity.

A high official of India informed me that two of his friends who took part in manifestations were possessed and mentally overcome. This flood of necromancy will surfeit the nations and be the breaking down of the manhood and womanhood of many. It can never become revelation. There is only one Revealer—God in Christ, and He does not speak through media—impossible. It is an anachronism of the truth and the antipodes of Jacob's ladder.

What will the effect be on the many thousands of its readers, coming as it does from a Minister of the Gospel? What do we know other than is revealed in God's Word—"Eye hath not seen, nor ear heard, neither has it entered into the heart of man, the things which God has prepared for those that love Him?" It is not for us to enter into the judgment of the Lord, beyond His revealings. Here is a case reported to me of the dire effects. A Christian man and godly wife: on the departure of his wife the man was induced to seek communication. He took to spiritualism. His wife was always with him-she was personified by a demon. The first thing-his supposed wife was to get him to deny and give up Christ and His bible, and to believe in the teaching of spirits. His denial was that his wife was a godly woman in this world and he believed what she communicated. She now found that religion was a farce. He gave up his Church and then began preaching the Devil's creed. First he denied the Divinity of our Lord and all that followed. By some means he found himself duped and was thus deceived by the enemy. If every Christian man or woman who takes up this in real earnest and who have been deceived, if they will put this test: "In the name of the Lord Jesus Christ, who are you writing?" they will get a similar answer that I did. They cannot stand the name of Jesus. It is by His name that so many devils were cast out in His day. In the foregoing I have dealt not a little with the mental delusion

Before closing I will direct your attention to some other manifestations or materialisations. These quotations are from the late Sergeant Cox's book, and also from others. If any writer has proved the immortality of the soul outside revelation, Mr. Cox has done so, and more, that there is another race of beings who assume the human form, who never were of this world. He, with others who have followed in the same line of investigation, has shown the same results. Before I go further, I may say that

I had correspondence with him from time to time. The last time I met him was at Taunton Railway Station, nearly 40 years ago, when he had been contesting a seat in Parliament. He was the first to introduce us to the occult. As we walked up and down the platform waiting for the train, I told him some of my experiences. He made a request that I should not publish them. He found his psychic force did not answer to all matters. Those who take up spiritualism are infatuated, they are saturated with it, and at times are dreaming while they are walking. The thing is contagious. His views were greatly modified. Further, that these materialisations were not the spirits of the departed, but were from another class of beings who never were of this earth. They were a fallen race—I say devils, and when you have read a few of the cases from his book out of many, I will give others of a like nature. Where the veil is split through powerful mediums they envelope the seekers in an abnormal hollow from the hells, and in this unhallowed sphere these miracles are performed that no natural law can explain. The normal senses are suspended and perverted—that is Spiritual Blindness.

Before I proceed further it would be well to give a short analysis of the various mental functions and endeavour to show where psychology ends (that is of the mind and soul) and spiritualism begins. In the former part of this book I cited the case of the lady who was deprived of her senses, and, being possessed of psychic (soul) powers and in full complement of her intellectual powers, she could explain pictures and read off my private thoughts, even at a distance, and the secrets of her doctor's life, which no one knew but himself. This was a most remarkable case of clairvoyancy, and should be termed telepathy, soul to soul, or of the subjective. To be clearly understood -at one time she had a full complement of her natural senses, but she became blind, deaf and dumb through spinal trouble and afflictions. This case has nothing whatever to do with spiritualism.

Now we will come to an analogous case—that of a Mr. Foster, the clairvoyant. He was possessed of his normal senses, which the blind lady just recorded had not, and he had extraordinary powers of reading, not only the thoughts of others, but could depict the floating images which float from the memories of others; that is to say, the visions of the memory of the seeker were depicted and reflected on Mr. Foster's mind. Thus, in Sergeant Cox's case, he could depict Mr. Trenchard, Mr. Cox's departed friend, and project him into space, giving his name and his ordinary attire, his features, colour of his hair and of his eyes. This was at the time regarded as being the return of the spirit of Mr. Trenchard, which in after life Mr. Cox pronounced as mental delusion. This is another case of what we should term telepathy and the subjective of the soul. This has nothing to do with spiritualism proper, but is an extraordinary mental endowment.

Now we are come to another experience of Mr. Stuart Cumberland and Mr. Irvine Bishop. Their powers of reading the thoughts of others—mental transference, mind to mind—was more of the objective, and not of the subjective of the soul. They not only read the thoughts of others, but any thick picture floating on the mind of the subject, through the operator, though blindfolded, he could sketch on the blackboard.

Having noted the cases of telepathy and mental transference as a key to spiritualism, these manifestations or analogies to some of those in spiritualism—who are not spiritualists—the question now comes where these mentaligists end and spiritualism begins.

WHAT IS SPIRITUALISM?

When we seek to know what is forbidden and which is beyond the legitimate bounds of inquiry. A medium suspends his higher faculties by the effort of his own will, his reason and his conscience; in fact, he hypnotizes himself—all the various mentaligists of which

we have been speaking are obliterated, and the medium for the time being is just like a person hypnotized by an operator, and thus loses himself. He opens a forbidden function, the automatic of the brain, to other intelligences outside the normal sphere; also the mind of the seeker, as well as that of the medium, who is operated upon by another spirit—not that of the departed, but that of evil intelligences. Before I enter into some of Sergeant Cox's later experiences, I will draw an analogy from his own earlier experience.

At many of the seances which Professor Crooks and Mr. Cox attended, they were generally under trance -mediumship. Then there was the rending of the veil; that is, our ordinary environment is blended with the environment of the under-world, and consequently Mr. Cox is in company and converse with intelligences of another order. They read off Mr. Cox's mind just like Mr. Cumberland reads off the mind of the subject, and any thought of his, conveyed in a whisper to one of the sitters, is known to these uncanny intelligences, of which I will give a report of the seance where this mental transference is manifest. These intelligences, Mr. Cox states, are of an inferior race. I state from the preceding statements in this book that they are demons. The report will follow:-

That intelligence directs the force is proved conclusively by the very frequent phenomenon of the playing of tunes on musical instruments. Many times I have heard the accordion played upon when the psychic has been holding it suspended from one hand, his other hand lying full in view on the table. It has been so played several times when held suspended by myself and untouched by the psychic or any other person. Moreover, the tune to be played is not chosen by the psychic, but requested by the experimentalist. To make assurance sure that the fingers of the psychic were not employed in the operation, Mr. Crookes constructed a wire cage, in the centre of which the accordion was hung; yet it played, as before, the tunes we asked for. On one occasion, my family had

gone to Exeter Hall to hear "The Messiah." Asked to name a tune to be played, I said jestingly, "Play what my daughter is hearing now." I had said nothing as to her whereabouts. Instantly the accordion played, with singular power and expression, "The Hallelujah Chorus." It would have been due, under Costa's lead, about that hour. This occurred in my own house, where mechanism and confederacy were carefully excluded from what was part of a strictly scientific investigation and experiment. On another occasion, in the drawing-room of a friend, the tune asked for was "The Last Rose of Summer." It was played in varying tones, now loud, now soft, and then so gently that it was merely a thread of most delicate music. I whispered into the ear of the person next to me, "Surely no human hand could produce such tones as these." Instantly the music ceased; violent blows on the table indicated a desire to make a communication. Then, by the customary calling of the alphabet, but indicated by notes played upon the accordion instead of the customary rapping upon the table, this sentence was spelled: "Our hands are as real as yours." It had an obvious reference to my whispered remark. All this passed in the light.

MR. SERGEANT COX.

In conversation with Lord Brougham, I asked him as to what he had witnessed with Mr. Home on that occasion, and his opinion of it. At that time I had never seen Mr. Home nor any of the phenomena of psychism; for I had accepted the newspaper assertions that it was mere conjuring. Although making psychology a study, I had deemed these alleged phenomena to be unworthy of serious investigation. I was startled by the account he gave me. "I went," he said, "with Brewster, to Home, who behaved like a gentleman. He invited examination: he certainly brought nothing with him. It was a room of our choice, so there was no prepared mechanism; it was as light as this room" (his library in Grafton-street). "Nobody was near

us; the table rose from the floor and jumped about: a bell passed behind us, ringing; and was put into my hand first, and then into Brewster's; an accordion played tunes, held keys downwards; there were rappings on the door and the cabinets far from us: chairs came to us untouched from the other side of the room. Beyond doubt this was done, but I don't know how it was done. We were both perfectly satisfied at the time it was no trick, and that some unknown power was in action." -" What said Brewster to it?" I asked .- "After walking on in silence some way, I said, 'Well, Brewster, what do you think of it?' and he said only, 'There are more things in heaven and earth, Horatio, than are dreamt of in our philosophy." -" He changed his opinion afterwards," I said. - "But he never said so to me."—" Did you?"—" Never; I was satisfied then, and am convinced now, there was no trick whatever-it was genuine."

In answer to my inquiry, why did he not pursue the investigation, he said that he was then deeply immersed in experiments in optical science, and had not leisure to enter upon so vast a field as the phenomena he had witnessed with Mr. Home appeared to

open.

At the residence of Mr. Walter Crookes. The experimentalists present were Mr. Crookes, F.R.S., Mr. F. Galton, F.R.S., Mr. Walter Crookes, and myself. Mr. D. D. Home and two ladies completed the party. The place was a double drawing-room, separated by a sideboard and a curtain. The psychic was taken by us into the smaller room, and, being seated in a chair, his wrists were tightly bound with copper wire and fastened with wire to the back of the chair. His feet were then bound by the ankles in the same manner to the legs and rungs of the chair, and the chair itself was fastened by wire to the grate. The wires were then soldered at the fastenings with melted solder procured by us, and then he was pronounced by the Scientists who had secured him to be absolutely immovable by any human power without cutting all

the wires. His person thus bound was then enveloped in a dressing-gown, the sleeves of which were sewn together, inclosing him as in a sack. Thus was he placed wired to the fire grate at the distance of eight feet from the curtain dividing the rooms. He had no friend, nor confederate. He came to the house alone, in a cab, wearing the ordinary evening dress. Having secured the door with lock and seals, and also sealed the window, to be sure that no aid could come from without, leaving him in total darkness, we went into the front room, which was fully lighted with gas, and

seated ourselves before the curtain.

In four minutes a bell that had been previously placed upon the table far from the imprisoned psychic was rung violently. Then a footstool, and then a chair, and then successively the greater portion of the movable furniture of the room in which the psychic sat, were passed through the curtain into our room. Presently the curtain was partially drawn and exhibited a man, dressed in the fashion of a sailor, but whose features resembled exactly those of the psychic. and whom we all were satisfied was the psychic (Home's double). He stood there, leaning over the sideboard. talking to us for more than half an hour, addressing each of us by name and freely answering our questions. He was brisk at repartee. The tone of his voice and the manner of speaking were the same as all must have noticed in somnambules, who act with such abnormal ability whatever character is suggested to them. One instance will suffice. I said, "Are you substantial, or only a shape?" "I am as solid as you are," was the answer. "Have you blood, and spittle and sweat?" "Yes," he said, "will you trust your finger in my mouth?" "Certainly." "Put it in, then." He opened his jaws and I fearlessly thrust in my finger. The tongue was warm and moist: the teeth were solid and sharp, for he gave me a bite that made me cry out with pain. Having held me thus for nearly a minute, he let me go, and with a loud laugh. said, "Do you call that psychic force, Sergeant?" I was compelled to acknowledge the presence of a powerful physical force. Upon the table in the room where we sat was a large iron ring, manufactured for us for experimental purposes. He asked me if I should like to have the ring put upon my arm. None of us had witnessed this feat. I readily assented. "Give me your hand, then." He took my right hand. "Now, hand me the ring." I gave it to him with my left hand. He pressed it with some force against my arm, and in an instant it was hanging upon it. How it was done I cannot even conjecture. Our hands had not parted, at least not consciously to myself. The ring was pressed against my arm at the upper part near the shoulder. It was a momentary act, done with a touch. It was our own ring of solid iron half an inch in diameter. I carried it upon my arm back to the table, and we examined it to be sure that it was the same ring. We now went into the other room. The psychic was as we had left him, only in a state of unconsciousness. The wires were upon all his limbs uncut, the solder perfect, the chair bound to the grate, the dressing-gown upon him. The door was locked and the seals on door and window unbroken.

We had no doubt, and I have none, that at this experiment we saw and conversed with the psychic in person. How he was removed from the wires soldered round his ankles and arms to the chair and the grate, and still more how, if he could get out he could get into them again, is a problem for which no reasonable solution has suggested itself. The fact is certain. The wires were afterwards cut from him with some difficulty, as the only means of release, and taken away by Mr. Galton, who had bound and soldered them upon him, and who perhaps still possesses them. We had no doubt that the psychic got out of them and into them somehow; but the question of psychological interest is, by what process this was performed? That it is a psychic and not a supernatural action is the reasonable conclusion of science. The entire series of the phenomena of psychism proves at least this—that we are only upon the threshold of our knowledge of psychic laws; that they differ altogether from physical

laws; and that we must be content to retrace our steps and renew our researches into the Science of Soul from its very foundations.

In this case the psychic repudiated Spiritualism. He frankly admitted that he could discover no trace whatever of the presence of spirits of the dead. "You bind me. I fall into a trance. I become unconscious. I wake and I am free." The experiment was conducted under very simple conditions. A light frame of wood over which canvas was stretched was placed upon the floor of my sitting-room. It was 5ft. in length, and just deep enough to receive a chair. A curtain was hung over it in front. He had been tied with ropes by our most skilled knot-tyers, but was released in three minutes. This, however, was looked upon as a conjuror's trick and, therefore, we resolved

to apply to him a crucial test.

I borrowed from the prison at Clerkenwell, by favour, two pairs of their most secure handcuffs. They were of special make. Each pair was so constructed that they could neither be locked nor unlocked, closed nor opened, by any key but their own. Both pairs of these "darbies" (as they are called by the class for whose wrists they are designed) were fastened by ourselves upon the wrists of the psychic, securely locked and the keys placed in my pocket. The curtain was drawn, and in one minute and a half the handcuffs were lying on the floor unlocked and open. The curtain was again drawn, and in another minute both handcuffs were restored to the wrists and locked. An explanation of this marvel was at once suggested—he had small hands and they were squeezed into and out of the handcuffs. The fact that he was not only free from the irons, but that they were unlocked and opened, and then closed and locked (a process only possible by using the two keys which I had in my pocket), was not taken into consideration. To meet this objection, another more conclusive test was suggested and at once we proceeded to try it. We locked both of the handcuffs to the rung of the chair on which the psychic sat.

In two minutes they were unlocked and removed from the chair and locked upon his wrists. Then the experiment was reversed, and again in one minute and three-quarters the locked handcuffs were unlocked. removed from the wrists, and locked upon the rung of the chair. We made trial of the time required by ourselves to unlock the handcuffs, take them from the chair to which they were fastened, place them upon the wrists and relock them. With our utmost speed we could not accomplish this process in less than three minutes. It was done by the psychic force (if such it be) in one minute and a half. With the irons on the wrists we found that we could not apply the key to the lock when put into our hands. On another occasion an officer from the Bow-street Police Office was employed for the purpose. He brought three pairs of handcuffs from the office, which he placed upon the arms of the psychic, warranting that no man in England could escape from them. To his amazement, in three minutes they were removed from the wrists and lying unlocked and open upon the floor. Questioned as to the means by which it was effected, the psychic said he was as ignorant as we were. He was certain that it was not Spiritualism. Asked what he called it, he said, "You may call it Everettism, if you please" (his name was Everett). Afterwards he approved of the term "Psychism" as appropriate. At the close of the experiment, of which there were several competent witnesses, scientific and general, the keys were in my pocket, where I had kept them throughout the trial of it.

PSYCHIC AND TRANCE.

In reference to mental transference, the late Mr. Sergeant Cox states: "I have heard of an uneducated barman who, when in a state of trance, maintained a dialogue with a party of philosophers on 'Reason and Foreknowledge, Will and Fate,' and held his own against them. I have put to him the most difficult questions in psychology and received answers, always thoughtful, often full of wisdom, and invariably

conveyed in choice language. Nevertheless, in a quarter of an hour afterwards, when awakened from the trance, he was unable to answer the simplest query on a philosophical subject, and was not merely inapt at the language of science he had lately been using so glibly, but at a loss for sufficient language in which to express a commonplace idea."

(A suggestion to those who study these mental questions—all the normal faculties are suspended. The intelligence comes from the memories of the sitters, who are of trained minds and who question the barman. He in some unconscious and mysterious way reads off the minds of those who are listening to his discourse

-telepathy below the normal consciousness.)

In trance the control of the will over the brain is not lost or apparently impaired, but there is a severance between the brain and that something, whatever it is, which we recognize as being ourselves, which possesses a consciousness of identity and of individual being, and which is here called the soul or self. In trance the patient loses the consciousness of his own identity, has no memory of his then existence, becomes in his own contemplation some other person, and sustains the character of that person with a skill far surpassing the ordinary intellectual capacity exhibited in his normal condition.

"In trance other remarkable phenomena are witnessed, such as extraordinary exaltation of all the mental faculties, perceptions obtained through some other medium, then the senses, ecstasy, insensibility to bodily pain, and a capacity to resist the force of the waves of heat."

Another remarkable phenomenon has been found occasionally to attend upon trance, for which I must confess myself wholly unable even to suggest a scientific explanation. The patient in trance is usually *impervious to heat*. I have witnessed this phenomenon so often, and subjected it to such strict tests, as to satisfy myself that it is the fact,—strange as it appears. One instance will suffice as an illustration, for all have an

exact resemblance. I have seen a patient in trance, in my own drawing-room, go to the grate, where the fire was burning at a white heat, open the glowing mass deliberately with both his hands, take out with his fingers from the midst a coal as large as a breakfast cup at a white heat and carry it in his hands until it was cold. While doing so, paper placed against the coal was instantly inflamed and consumed. My conjecture being that, as heat ascended, the bottom of the coal did not transmit its heat to the hand on which it rested, another piece of paper was placed between the coal and the hand, and was at once burned. I requested that the coal might be transferred to my own hand; but I was compelled to drop it instantly, not escaping a severe burn, the mark of which I bear now. That coal was then received by the patient from me and carried in both his hands with the same insensibility as before. To place the experiment beyond doubt, the coal, when red hot, was held between the two hands of the patient; a paper thrust between his fingers was at once inflamed. To complete the test, the glowing coal was placed upon the head of the patient. Not a hair was singed, while the paper was consumed instantly. Nor was this an experiment of a few seconds, like the exhibitions of the jugglers, or the familiar chemical appliances by which heat is for a short time resisted. The burning coal was sustained for nearly 20 minutes, until, indeed, it was cold. This was not an isolated experiment. It has been tried by myself and others often and in various forms. The description given by all the patients is that the glowing coal, or burning candle, or hot iron, imparts no sense of heat to them. I have seen the finger held for a considerable time in the flame of a gas lamp, with the like impunity. Upon recovering from the condition of trance, this power of resistance to heat is lost and the flesh of the patient is as sensitive to heat and as readily burned as that of other persons.

This calls to mind the experiences of the three

Hebrew children cast into the fiery furnace: their clothes were not burnt or their hair singed. What do we know of the latent of the soul?

But the trance patient does what the somnambule does not. He needs no person to be *en rapport* with him; his mind is not and cannot be controlled by any stronger Will. He maintains a conversation, answering questions with astonishing ability and in language such as he cannot command in his waking state. Often he will argue with scholastic skill, treating with ease and accuracy subjects of profound thought, far beyond the range of his waking intelligence.

From this it may be gathered that in trance the brain is in a state of great excitement; that is to say, it works with vastly more vigour than in its normal condition. We are still as ignorant how this condition is produced as we are of so many others of the functions of animal life. It is not, however, altogether new and strange, for a similar extension of the mental powers, only in lesser degree, is exhibited under the influence of spirituous liquors, of fever, and of some forms of insanity. The physiological process is obviously an increased flow of the force that sets the molecules of the brain in motion. As yet, however, we have failed to trace the process by which the state of trance operates to increase the force, whatever it be, that moves the mechanism of the mind.

The condition of trance appears to consist in the temporary severance of the connection between the Individual Being—or, as I prefer to call it, the Soul—and the molecular mechanism through which that Soul (or Self) communicates with the molecular world. It is as if the machinery of the body were set in motion and its actions controlled by its own mechanism, without the guidance of the Will.

LATENT MEMORY.

The evidence on this point shows that the mind frequently contains whole systems of knowledge, which, though in our normal state, have faded into absolute oblivion, may in certain abnormal states—

as madness, febrile delirium, somnambulism, catalepsy, etc.—flash out into luminous consciousness, and even throw into the shade of unconsciousness those other systems by which they had for a long period been eclipsed and even extinguished. For example, there are cases in which the extinct memory of whole languages was suddenly restored, and, what is even still more remarkable, in which the faculty was exhibited of accurately repeating in known or unknown tongues passages which were never within the grasp of the conscious memory in the normal state.—Sir William Hamilton.

OTHER TESTIMONIES.

"It occurred," says Mr. Coleridge, "in a Roman Catholic town in Germany, a year or two before my arrival at Gottingen, and had not then ceased to be a frequent subject of conversation. A young woman of four or five and twenty, who could neither read or write, was seized with a nervous fever, during which, according to the assertions of all the priests and monks of the neighbourhood, she became possessed, and, as

it appeared, by a very learned intelligence.

"She continued incessantly talking in Latin, Greek and Hebrew, in very pompous tones and with most distinct enunciation. This possession was rendered more probable by the known fact that she was, or had been, a heretic. On investigation it was found she had as a child been brought up in the house of a Protestant pastor, whose habit it was to walk up and down a passage of his house, into which the kitchen door opened, and read to himself in a loud voice from his favourite books in Latin, Greek and Hebrew."—A human gramophone.

To follow on the effect of the subjective mind, the evoking a mind picture, the following—given by Mr. Harrison—speaks of an artist who had the power to enter the subjective condition at will, and in this state he could cause his visions to be projected upon the canyas before him.

He declared that his mental pictures thus formed were perfect in detail and colour, and all that he had to do to fix them was to paint the corresponding colours over the subjective picture. He, too, thought his fancies real: he believed that spirits projected the

pictures upon the canvas.

This may carry us back to the incident in reference to the late Mr. Sergeant Cox and Mr. Trenchard. From Mr. Cox's subjective mind, Mr. Trenchard's picture was ejected into space, as seen by Foster, and had there been a negative plate, it would have exposed the likeness of the deceased friend-not his spirit, but the counter-part that was stereotyped on his memory -so true in detail that the form of countenance, the colour of the hair and eyes would have been exact. And the artist's mind picture will equally apply to the sculptor. Before him stands a block of marble. As he looked on the marble he said: "I can see in that a beautiful angel;" and science in its further advance has produced a mind picture on the photographic plate; the vision on that block of marble has prepared the subject for the sculptor.

COMMENTS.

It would take a psychical mind, and there are not a few, from personal experience, and especially those who have passed through some painful times and have been mercifully delivered from this crying evil, to add something further to this explanation of these manifestations. When the sublimal faculty and the latent of the soul self has been quickened and the superconscience over it, then the soul will resist the incursion of the enemy, and they will set to work, as I am now doing, to expose the errors. This is my personal experience. The medium in Mr. Home in the foregoing seance was one of the most remarkable of his day. He was honest, free, open, and lent himself to honest inquirers.

Before I write further it will be well to repeat what has been before stated, so as to keep the most important matters in view. Spiritualism is the opening of a

forbidden faculty, the automatic of the brain, and is the suspension of the higher. The psychic opens himself to outside influences—human and satanic. The messages do not come through the understanding—this should be understood, the soul sense is in abeyance,—it is the seeking is the error, and if there were no more seeking beyond the bounds of legitimate inquiries, there would be no more spiritualism.

Trance speaking, automatic writing, and materialistic manifestations—the whole come under the same order; that is, the suspension of what is good and noble in man. Sometimes the one thought of reason—God's most precious gift—is dethroned, and then follows insanity. This is the blinding of many.

Before entering into the mediumistic and the seance something may be said on hypnotism. Now it is impossible for any person to be placed under this

influence against his will.

Man has a sovereign mind and an omnipotence of his own, given him by his Maker, Who never forces anyone; man is given the freedom of choice. Now a medium under these manifestations surrenders himself and gives up his will, the most essential of his being. In doing so the medium so to speak hypnotises himself, and there is a kind of anæstheses that steals over the psychic.

Some of them are entranced, others otherwise, and

they suffer great exhaustion.

This is similar to the sub-conscience state; that is, it is a passive state and it is the opening of a channel for communication from this world to another. Now, the spirit world—the underworld—has an environment of its own, and thus passeth through the medium's organisation; a kind of flowing atmosphere, it may be mesmeric, some call it magnetic; a kind of cold wind, not that of the day of Pentecost, that comes through the medium from another sphere; the room is filled with it, and the seekers are enshrined in the hallow of the psychic, there is a change in the senses. Intelligent beings pass through and into this atmosphere, under these conditions miracles are performed—

such as the tying of a knot in an endless cord, and matter passing through matter. Note: the iron ring on Mr. Cox's arm, and not forgetting the biting

of his finger in the spirit's mouth.

This is an abnormal state of things, and, so to speak, these spirits pass through the medium, for the walls of the room are no obstruction. These things are beyond our ken, and no natural law can explain them. intelligences walk and talk, and they are human in form and speech, substantial to the touch, but not material, humanly speaking-material bodies cannot pass through walls. The normal senses of seeing and that of touch must be unconsciously suspended, and these must be changed into vision to see a spirit from another sphere. These spirits establish their own conditions. To me, for the time being, they are in an enemy's country, the environments of another sphere, in which the seekers are involved. There is no such thing as gravitation, nor matter, time nor space. The iron cage did not arrest the spirit hand that played on the keys of the accordion. The hand and arm pass through a 10-inch armour plate as easily as we extend it in open air; the walls make no difference to their egress. These are abnormal conditions, which no law can explain. Mr. Home, entranced, was bound by spirit hands through a window, 40 feet under him, and floated in through another. do not see any of these things outside the seance. We see and note at times the power of one mind over another on this side, and these evil intelligences are great deceivers and can form themselves into angels of light. The question may arise-are not the seekers at times biologised by these spirits, have they not larger powers to hypnotise? Mr. Cox knew many mediums of both sexes in good social positions, and he states to his knowledge he never received a message from departed souls, but he admits there is another order of beings who were never of this world. Spiritualism is a splitting of the veilthe opening of the underworld; there has been of late an increase of satanic influence, and the literature of to-day has flooded the world with its many delusions and unsettled the minds of its readers. The new revelation has been doing its work and explaining away the truth of God's eternal Word, and the Atonement of the Lord. If we lose Christ we lose all that is dear.

A SHORT SUMMARY OF OTHER EXPERIENCES.

(From well-known Investigators of this Phenomena of Spiritualism.)

There is a long category. The thing is to give an analysis and delegate each to their various spheres, so difficult to do on so great a subject. Mr. Sergeant Cox was an investigator, often with Sir William Crookes, and came to similar conclusions. Before I proceed farther I will subjoin "Sir William Crookes and Psychical Phenomena" from Light:

"We are authorised to print the following statement from the veteran scientist and former president of the

Royal Society:-

"Responding to your invitation I have no objection to reaffirm my position on the subjects of what are known as psychical phenomena, and to state once more, as I stated in my presidential address to the British Association in 1898, that in regard to the investigations first entered upon by me more than 40 years ago, I adhere to my published statements and have nothing to retract. That I have not hithertoconsidered it necessary to commit myself to any generalisation upon the facts to which I have drawn attention, does not in any way invalidate my testimony regarding the facts themselves. In my opinion they substantiate the claims which have been made for them by several of my colleagues and friends in the Society for Psychical Research, viz., that they point to the existence of another order of human life continuous with this, and demonstrate the possibility in certain circumstances of communication between this world and the next.

[&]quot; WILLIAM CROOKES.

[&]quot;November 28th, 1916."

No one can deny the facts of spiritualism, but these spirits are not the spirits of departed souls. In this lies the error.

Sir William is resistent. Has he said anywhere

that they were spirits of departed souls?

From a book published by Gabriel Delanne on *The Evidences of Future Life*, I will quote the following:—

"Of the materialisation of the psyche some extraordinary accounts are given, notably that of 'Katie King,' investigated by Sir William Crookes. With Miss Cook, a young American lady, as medium, Katie King constructed for herself a visible body—a cloud—from the side of Miss Cook, and from it emerged Katie King; it was photographed, and walked, talked and shook hands with people. Of this appearance Sir W. Crookes says:—

"'On one evening I timed Katie's pulse. It beat steadily at 75, whilst Miss Cook's pulse a little time after was going at its usual rate of 90. On applying my ear to Katie's chest I could hear a hard beating rhythmically inside, and pulsating even more steadily than Miss Cook's heart. I held one of the photographs of Katie King, a tall, genteel lady, with coronet on her forehead, and standing behind the chair of Mrs.

Guppy of that time."

It is further recorded of Sir Wm. Crookes' experience that there was at times a noted female figure, solid to the touch and clothed in white, who would each time come in out of the air into his barraged studio and assert herself to be the daughter of a seaman who lived some generations ago, and would in like

manner leave and vanish in the air.

Mark. In this case there was no medium, and Sir William was not a psychic, but an investigator. In my opinion, these phenomena are contagious. These seances held so often at his house, the atmosphere created by the medium leaves its defects on the walls and furniture of the room. This makes a highway for these uncanny visitors. As an example, a lady has a pet dog. When she comes back from the seances the dog barks at her and will not come to her lap.

Recently the case of a young man in Wales—ill. There are psychic manifestations and the pet dog of the house would not enter the room. We are led to believe the room in which such acts are performed will bear witness against us. If you value your home have no seances. The stones will cry out against deeds of iniquity and wrong-doing.

REMARKABLE CASE OF EMANATION.

(As recorded by Gabriel Delanne.)

"Another instance is where M. de Rochas, experimenting upon a hypnotized subject, Mme. Lux, noted emanations from her, which he was enabled first to localize and then to photograph. The emanations were a kind of 'exteriorized sensibility,' and an extraordinary feature of the experiment was that when the photographic plate was pricked or struck the lady immediately felt it as though in her own body." How

about the old witches' sticking pins?

From this experiment we gather this: whatever figure of personality or phantom passes through the imagination, they can be ejected into space and photographed to appear as from objected realities. This forms a part of the solution of spirit photography. We have been speaking of the phantoms of the mind; now we will return to the phantoms of the soul. Mr. J. Hudson and Dr. Meyer give us such in their works,—where those of psychical nature leave their bodies and wander where they please. G. Delanne in his works records such.

Of the projection of the personality beyond the body, an example is given of a talented young French engraver, who one night, reclining and smoking on his sofa, found himself, as to his consciousness, transported to the middle of the room, whence he saw his own body inert on the couch. In this condition he penetrated, by mere volition, into his neighbour's room,

which he had never seen before, and noticed all its furniture and objects, specially remembering the titles of books on a shelf. Afterwards he travelled far and wide as it seemed by mere volition. He awoke at 5 in the morning on his sofa. Later he made an excuse to enter his neighbour's room, and found everything there exactly as he had seen it.

I will add here a little of my own experience, which led me to write my first book on the seat of the soul. I found the patients that suffered the amputations of their limbs felt them after the amoutation occupying the same space, and it was a mental fact to them. For instance, a patient would not only suffer the amputation of his arm (also his shoulder-blade), but by day his arm would be hanging at his side and the hand resting on his hip, and by night his hand and arm would rest over his chest; in the case of one amputation of both legs at the hip joint, the spiritual limbs occupy the same place as the natural. But the one thing I want to point out is that, if the stump of the arm was placed against a partition, the hand would feel on the other side, and so with the legs. A doctor friend of mine met with a patient one day who had lost both his legs above the knee. He was on a trolley. I asked him if he felt his feet and legs. "Oh. ves. sir. More sensitive at some times than at others." "Will you kindly wheel the trolley over to that wall? Now oblige me by putting your stumps against the wall." With a smile he did so, and the doctor asked him if he could feel his feet and legs now. "Oh, yes, sir, as before. It is a mental fact to me that my feet and legs are through the wall." The material was no obstruction to them.

> "Stone walls do not a prison make, Nor iron bars a cage."

Now I will direct your attention to Dr. Alfred Russel Wallace, and will now record the account of his first spirit materialisation. The medium was a Noncon-

formist minister, who stood in broad daylight before Dr. Wallace and his friends, and out of his side emerged a little fluttering white cloud, which seemed to struggle to get away from him. The cloud pulsated and grew until it stood as high as the medium's shoulder and took the appearance of a draped female form, attached by a narrow white nexus to the medium's body. Then it drifted a yard or two away, clapped its hands audibly when the medium clapped his, and finally returned to the medium's side, slowly faded away and appeared to be reabsorbed.

Dr. Wallace believes there is a future for spirit photography. When all that the medium does is to lay his hand on an unopened packet of plates, brought to him by a stranger, who then takes them away and develops them, Dr. Wallace sees no excuse for regarding the result as trickery. One of these remarkable productions I have illustrated, viz., the experience of

the late Archdeacon Colly.

Dr. Wallace was contemporarily with Darwin. He was one with him on natural selection, not spiritualism. It would be well, while we are writing, to note their

deviation, and I note the following:-

"The octogenarian, Dr. Alfred Russel Wallace, is the 'master worker,' on whom Mr. Begbie writes in the September Pall Mall Magazine. He found Darwin's compeer, in spite of his years, full of extraordinary youthful vivacity. The one great point, Dr. Wallace says, in which he differed from Darwin was that, while the latter believed the moral and intellectual nature of man had been evolved from rudiments in the lower forms of life, he himself holds that the spiritual nature of man separates him absolutely from the highest of the mammals. Natural selection and the struggle for existence cannot bridge over the gulf between them. Evolution, Dr. Wallace maintains, cannot account for the origin of the mathematical, musical and artistic faculties in man."-(Christian World, August 25th, 1904.)

I will now deviate a little from the subject matter. How many of these manifestations are analogous to those of the Scriptures? This is the most confounding part of it. They are the antipodes to the truth. Now the satanic work resembles that of our Lord. After our Blessed Saviour had completed His gracious work and risen from the dead there was His appearance from time to time to meet his disciples. He entered the closed room and revealed Himself as the same Jesus. "Touch me and feel I am the real Christ." To Thomas, who doubted His appearance, and Christ could read the thoughts of men, He said unto him: "Come hither and feel, behold My hands and My feet; reach hither thy hand and thrust thy finger into My side and be not faithless, but believe. Blessed are they that have not seen and yet have believed." When our Lord met His disciples on the way to Emmaus, they did not know Him as He talked to them by the way until the breaking of the bread in the home of His disciples. Then He revealed Himself and vanished.

The Lord established His own conditions—the

change in the sight and in the touch.

He was in affinity with His brethren. He was seen from time to time for 40 days by some 500 brethren, but He was not seen by the world. These were gifted with spiritual vision.

How similar are the works of a fallen race! There are many who to-day believe in the incarnation of devils, yet they deny the incarnation of our Lord.

Further, at the time of our Lord's incarnation there was a great rush of satanic agency. Many in His day were possessed of evil spirits, and Christ was made manifest that He might destroy the works of the devil, who was the prince and power of the air. How many devils through Christ and His apostles were cast out. At Christ's first preaching in the Synagogue the evil spirit was there, was he not, and he cried out, saying: "Leave us alone. What have we to do with Thee, Thou Jesus of Nazareth? Art Thou coming to destroy us? I know Thee, Whom Thou art—the Holy One

of God." Mark this: they cannot stand the Name of Jesus when they are rebuked by Him. Note.— The man amongst the tombs who was possessed of evil spirits, whose name was Legion,—nothing could tame him nor chains bind him, but Christ commanded that the demons should come out of him, and the man was clothed and in his right mind. After that he wished to follow the Lord.

One remark I have to make is that the soul of man is not evil, but, by the power of Christ, is restored to his primeval state—the image of his Maker. We are born of an ungenial race. His precious mission was not to condemn, but to save the lost. There is the spark of Deity in every soul—if not quenched. David, Peter, Paul were great representatives of the great Saviour; and to the fallen woman, Mary Magdalene, out of whom He cast seven devils, His tenderness and love for Mary, who was the first to greet him after His resurrection.

In conclusion, I copy from a lecture on the "Evidences of Modern Spiritualism," by Rev. Edward White, Christian World Pulpit, May 3rd, 1893. As a reader of the Scriptures, his statements are so much in harmony with my own that I quote from them:—

"SPIRITUALISM WEARS A COAT OF MANY COLOURS.

"It is sometimes boldly Protestant, and sometimes ardently Papal, and sometimes thoroughly Infidel, but never thoroughly Christian and Apostolic. It does not 'teach and preach Jesus Christ' as His Apostles preached Him. It does not 'convince men of sin,' or renew the life of its devotees in spiritual holiness. It does not awaken the conscience with any serious warning of 'judgment to come.' It is steadily Universalist in its theology and therein contradicts the Word of God from Genesis to Revelation.

"It points no finger of direction to the Son of God, but lifts a corner of the veil that conceals the invisible, which suffices to attract, by a burning curiosity, souls

which would revolt in hatred and alarm from any forthshining of the heaven and hell of Christianity. It does not lead viciously bad men to repentance or spiritual salvation. It speaks either of invisible and Christless paradises, or of all-purifying and saving The cross of Christ is nowhere in the theology of this new Gospel, and the resurrection of the dead is treated as an absolute delusion. It bears visibly on its forehead the brand of Cain. It undoubtedly changes sometimes Sadducees into Pharisees, but it brings no abandoned men and women to true repentance, and makes a mock of that Gospel of 'justification by grace,' which St. Paul preached, and which has saved millions of the vilest sinners during the past 18 centuries. It has, however, one valuable quality as against Materialism-it makes manifestly real an invisible world of some sort, if only a world of deceiving spirits; but it either totally ignores or boldly derides the claims of the Son of God, and pretends to know nothing of that Heaven of which 'the Lamp is the Lamb.

"Godless Spiritualism.

"The history of King Saul and his times is a typical representation of the materialistic side of every civilisation. Men close the heavens against themselves by their ungodliness and disobedience, and then the Lord 'hides Himself' from them, and 'answers them neither by oracle nor by Urim.' In their misery and abandonment they turn to the powers of darkness, coming as angels of light, and hope to find there an anodyne and supernatural relief for their materialism and despair. Thus the myriads of educated people in America, France, Italy, Germany, England, and India, who have 'rejected the Word of the Lord,' and despised the revelation in His Son, have during the last 40 years resorted largely to necromancers, who bring them certainly some relief against materialism in visions and communications from the dead. By the aid of these they have constructed quite a new theory of religion and of a future state. For, setting aside

the revelation in the Son of God, they have 'sought to wizards that peep and that mutter,' and to spiritual agents, who guide their pens and pencils in inditing written or painted communications from a sphere supposed to be superior to that known either to Jewish prophets or Christian apostles. But they have not found God in these new revelations from the unseen. The Eternal Being is a greater mystery than ever. He is seldom referred to in these spiritualistic manifestations (as they are termed), even of the higher quality. Amidst all the spiritualities there is not one word, that I have ever heard of, resembling the spiritual, heart-searching teaching of the Lord Jesus, nor one word in sympathy with the Redemption taught in the Apostolic Gospel. The upshot of the whole spiritualistic outbreak seems nothing higher than a weaker Buddhism, leaving man without a decisive immortal hope, and 'without God in the world.' It certainly proves, beyond reasonable dispute, almost to the senses, the existence of some spiritual world and of a future state; but its most striking miracles seldom rise intellectually above the level of carrying men out of window, and bringing them in again, or lifting heavy tables to the ceiling, and holding them there against the downward pull of several athletic persons acting together, as happened to two investigating friends of my own, whose names are known to all Englishspeaking people.

"Spiritualism undoubtedly makes known an invisible world,—but one 'without God,' without Christ, without a Holy Spirit, without holy angels, without any soul-redeeming influences, without any forgiveness of sins, without anything to lift men—beyond the ceiling—into a 'sure and certain hope' of a blessed immortality, or to rouse men to repentance by any fear of judgment to come; and, so far as appears at present, without even one visit from a prophet's ghost, like Samuel's, to warn the modern Sauls of their approaching doom. The invisible world of spiritualism is one without a Heavenly Father, without Christ, without a Holy Spirit, without holy angels, like those

in the Bible, without a Paradise, without any Saint's Everlasting Rest, and without any traceable spiritual relation to the New Testament revelation of Salvation, without any 'City that hath foundations, whose Builder and Maker is God.' And for such a pale dream of the necromantic phantom-land multitudes of educated men and women are forsaking 'the Fountain of living waters,' and 'turning away from

Him that speaketh from Heaven.'

"Well did the prophet Isaiah, in the God-forsaken times of Ahaz, cry aloud to the remnant of Israel, Bind up the testimony, and seal up the law among my disciples; And when they shall say unto you, "Seek unto them that have familiar spirits, and unto wizards that peep and that mutter"—Should not a people seek unto their God?—for the living to the dead? To the law and to the testimony! If they speak not according to this Word, it is because they have no light in them '(ch. viii. 15-20)."

What the world needs to-day is change of heart.

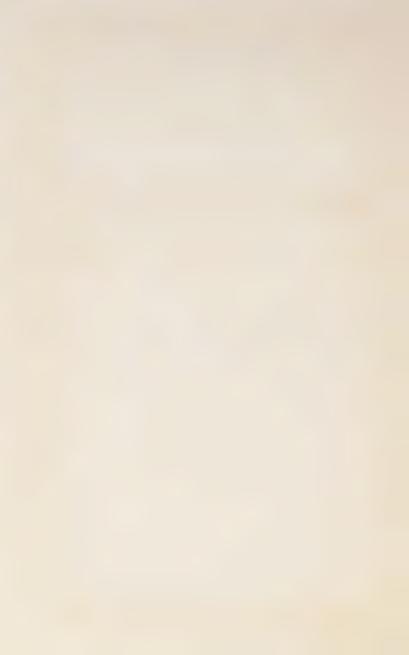
The only remedy for a sin-stricken world is the simple Gospel of our Lord and Saviour, Jesus Christ.

FINIS.



From "Chard and Ilminster News," July 28, 1923.

"THE ERRORS OF SPIRITUALISM."—The Baptist Times and Freeman has the following notice of Mr. James Gillingham's book: "This useful little book, the result of much experience and long study, is the work of Mr. James Gillingham, of Chard, well-kown as a designer and maker of artificial limbs. He has known and worked with many of the leading spiritualists of recent years—Mr. W. T. Stead, Sir Oliver Lodge, Sir William Crookes and others—and therefore speaks with some authority as to the errors and dangers of spiritualism. We may add that Mr. Gillingham is now in his eighty-fifth year and is the oldest deacon and the only surviving trustee of the Baptist Church at Chard."





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